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CONTENTS

October, 1929

Volume XXXI

Number 1

In This Issue.....	10
Outline of the History of Church Music.....	19
THE REV. HAROLD FRANCIS BRANCH, D. D., <i>Pastor of the First Presbyterian Church, Chicago Heights, Illinois</i>	
To Mend or Mutilate the Hymn Book.....	21
THE REV. FRED SMITH, <i>Pastor of the First Methodist Episcopal Church, Newton, Kansas</i>	
Story of a Hymn (Lead Kindly Light).....	22
THE REV. MASON S. LINTON, <i>Pastor of the United Church of Canada, Walton, Nova Scotia</i>	
Importance of Ability to Speak in Public, Lecture 12.....	25
THE REV. ARTHUR STEVENS PHELPS, D. D., <i>Professor Baptist Divinity School, Berkeley, California</i>	
Primary Requisites of a Preacher (5).....	27
PROF. WILLIAM L. STIDGER, D. D., <i>Boston Theological Seminary</i>	
Editorial.....	28

(Continued on page 6)

ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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CONTENTS FOR OCTOBER, 1929

The Bulletin Board	30
Preachers and Preaching	31
Methods of Church Work	32
Pastoral and Parish Plans	32-37
Matins and Vesper Services	37-39
Music for Choir and Organ	39
What the Readers Say	39
Gold-Mining in the Scriptures	40
THE REV. ROBERT C. HALLOCK, D. D., <i>Valatie, New York</i>	
Illustrations	42
Pearls for Preachers, REV. WILLIAM J. HART, D. D.	42
Young People and the Church	46
Plans and Suggestions	46-49
Young People's Services	49-51
The Homiletic Year	52
THE REV. GERHARD E. LENSKE, D. D., <i>Pastor Grace Lutheran Church, Washington, D. C.</i>	
Sermons	60
A Child of God	60
THE REV. W. P. HINES, D. D.	
Circumstance and Character	63
THE REV. J. E. WILLIAMSON	
Glad Hearers	66
Lesson of the Seasons	66
Unbelief	68
THE REV. JOHN ROMIG, D. D.	
Church Night, Prayer Meetings, Midweek Topics	72
Church Night, OAKEL FOWLER HALL	72
Mid-Week Topics, THE REV. W. SCOTT STRANAHAN, D.D.	76
Five Week-Night Service Plans	80
Book Reviews	84
Reviews	94
Index of Advertisers	8
Reader's Topical Index	126
Directory of Advertisers	128-130

The Expositor

The Journal of Parish Methods

An Outline of the History of Church Music

THE REV. HAROLD FRANCIS BRANCH, D.D.

The history of music practically begins with the Christian era. There had been music, of one sort or another, from a very early period, and some nations, as the Greeks, for example, had a very elaborate theoretical and practical musical system. But what was really valuable in their system was not made available in later music.

With the advent of the Christian era, music had to begin anew, almost from the foundation. The beginnings of Christianity were surrounded by Greek influences. Begun and propagated by Hebrews, it soon spread among the Greek populations which enclosed Judea on all sides, and Greek churches were speedily organized. Before the death of the immediate disciples and followers of Jesus, numerous Greek congregations called themselves by His name, professed His doctrines, worshipped on the first day of the week, broke bread and drank wine in remembrance of Him, and sang hymns in divine service. Thus began a new era which was to supplant the ancient civilization and the ancient worship.

Of the real character of Christian music, and its progress for centuries we know very little. That the disciples of Jesus were accustomed to sing hymns in their religious meetings, we gather from such casual remarks as that of the Evangelist in his account of the Last Supper: "And they sang a hymn and went out." Doubtless the melodies and hymns they had used in worship from childhood continued to be used in the new church services, and it seems likely that the apostles who first preached the Gospel to the Gentiles introduced the same familiar music into the worshipping assemblies of their Greek proselytes. There

is every reason to believe that this music was purely monophonic; that is, it consisted of a single melody or voice-part. As an example of this, we have the early plain-song. If the melody were accompanied at all it was by an instrument playing in unison with the voice. The hymn we are about to sing is an adaptation of an early plain song. HYMN — (For Congregational Singing)

"Oh What Their Joy and Their Glory Must Be."



Harold Francis Branch, D.D.

It lay in the conditions of the time that progress in music should be slow. Little or no attention could be given to it, or to the cultivation of any art or science, except that of Theology. The church had to suffer persecution. The zeal of its preachers found ample room for its full expression in making converts, in establishing churches, in confirming the faithful, who were often called on to endure martyrdom, in answering the numerous doctrinal questions which the acute Greek intellect inevitably

raised, in defining clearly to their own minds their own theological belief. But as church services went on, and church organization and ritual grew more elaborate, it was inevitable that, sooner or later, the time must come when imperfect music would cease to be tolerated, and when attention would be given, not only to improvement in singing but to the increase of musical intelligence. In the early part of the fourth century, Pope Sylvester started singing schools, the first of which we have any record in the Christian era. By that time certain musical formulae had become pretty well established, as appropriate to the different feasts and fasts of the church, and these singing schools had for their main object the preservation of those established chants. They had to be taught by rote and

handed down by tradition, for the musical notation of the time was extremely inadequate. These singing schools were the first sign of growth in the musical life of the church. One effect of them was a strong tendency to confine the singing in the church to those who had been trained in them and to discourage congregational singing. The latter was actually forbidden by the Council of Laodicea. This council ordained that nobody should sing in church except the choir singers appointed for that purpose and assembled in their own particular place. All this was, of course, in the direction of making music a matter of culture.

Gregory the Great, who was Pope from 590 to 604, was the first to really fix the nature of church music. The Gregorian music became the standard church music. It was fostered by Charlemagne, who caused it to be taught all over his dominions.

One of the familiar examples of the Gregorian Chant is Hymn No. 225 in our Hymnal (Presbyterian). It is one of the favorite hymns of the church set to the familiar tune by Lowell Mason just 103 years ago. The words by Watts, the score by Mason and the source the Gregorian Chant. The stately measured rhythm of the hymn carries one back to the early days of church musical history.

HYMN — (For Congregational Singing)
 "When I Survey the Wondrous Cross."

For almost nine hundred years the Church owed such progress as was made to southern countries. The Italian, especially, cultivated singing with success, and taught it north of the Alps, much less successfully, if we may trust contemporary accounts. But with Hucbald, a monk in the monastery of St. Amand, in Northern France, came the first faint dawn of a new epoch, that of polyphonic music. Hucbald began to experiment with intervals, trying what would go well together. He got no further than making his voices move in consonant intervals, parallel fourths, fifths and octaves, and barbarous enough these combinations sound to modern ears. But his work, nevertheless, stands as one of the milestones of musical progress.

That familiar two-voiced chant, "All Things Come of Thee, O Lord," is an example of this early polyphonic effort — one of the most pleasing of examples.

The singing of two different notes simultaneously was practiced in a crude fashion

some time — especially in the Cathedral of Notre Dame in Paris, but there was only one voice written down and the second "melody" was sung by improvisation. Then in the twelfth century, this second voice was written into the score by an organist of Notre Dame named Perotin. He may be called the father of modern church music. France was the centre of the growth of church music for the next three centuries. Then the Netherlands became the leader.

About this time — the end of the fifteenth century — we have the invention of the printing of music, and of course, from now on, we have many examples of the music of the times. Finally, Rome takes the lead and church music finds its greatest composer thus far in Palestrina, a man who demonstrated that polyphony may be a medium more than adequate to express religious emotion. Palestrina's anthem "Adoremus Te" is a superb example of his art in this respect.

With the growth of Protestantism in the North, developed the German chorale. "A Mighty Fortress" is attributed to Martin Luther, but authorities differ on this point. It is a splendid example of the early German.

Growth is rapid from now on. With the development of the organ, ecclesiastical music takes on new and varied forms. The immediate forerunners of Bach did much in the development of the art forms in which Bach's great genius rooted itself. In this group of music makers, Buxtehude figured largely and became a model for his contemporaries.

With the advent of Bach, sacred music reaches a point of development unsurpassed to the present day. His short cantatas are the finest in existence; while his organ works are models of the purest music for that instrument. Bach's whole mode of expression was built on true church feeling. The fundamental church sentiment (*der kirchliche Grundton*) pervades all his works. Bach's style was sacred, and the sacred style was Bach's. He could not express himself in any other way. His chorus, "Freue dich, erlöste Schar" (Shout for joy, ye ransomed band), the first performance of which, in America, it was my privilege to hear, is one of the most tuneful things Bach ever wrote, a chorus of positively startling force. In the opinion of Schweitzer "perhaps no other chorus equals this in fire and splendor of sonority." Even Bach must

(Continued on page 98)

To Mend or Mutilate the Hymn-Book

THE REV. FRED SMITH

With mingled feelings, running all the way from amusement through amazement up to admiration, have I been observing the many efforts made to improve the theology, if not the poetry, of many of our hymns. It is not my intention to try to evaluate, in any specific way, the results of these attempted improvements, except as they bear upon the wider topic of what we are doing with and to our hymns in these days. Theologians and pacifists, together with that rare vintage of our day, the religious educational expert, seem to have a special love for this task. Hymns must be chipped and curbed and corrected to swing them into line with the ethical concepts to which we have come, a process which in itself is a curious revealing of one phase of the ethical mentality of our time. But that is by the way. From mentioning the matter of the principle of the thing let us give attention first to the procedures of it.

I have no doubt but what hymn tinkerers were born the day after hymn makers were recognized as having done a worthwhile task. We are all born with a bias for improving the work of the other fellow. Listen to the advice, given gratis, from the bleachers to the diamond at a baseball game. Literature abounds with illustrations. Homer must be worked over; Shakespeare needs to be improved. As with the poets so with the hymn writers. Nary a one but what can be "touched up" in the opinion of some. Here a word, there a phrase, and the new excellence is manifest. To say the least, it is all very interesting. Later I shall show that it is sometimes justified. But here I wish to raise the point relative to contemporary activity in this matter of hymn tinkering. No longer is it a matter of altering a phrase or changing a word; it is a matter of working over the whole hymn. The shape remains the same, so to speak, but the stuff is altered. The tinkerers tell us that truth is the better expressed. Outgrown concepts of the past are replaced by the concrete examples indigenous to our time. Gothic stone is replaced, so to speak, by indestructible steel.

"Onward, Christian soldiers,
Marching as to war."

becomes

"Onward, Christian workers,
Marching for the right."

But why "marching?" Is not that reminiscent of war? Perhaps it would be better to say "toiling!" But here again one queries the felicity of the word. "Toiling" is that from which men are seeking escape in these days. Let us make it "living" and perhaps all the improvers will be silenced.

It will be seen from these rather acid comments that I am not greatly enamoured of this wholesale replacement of phrase and sentence in hymns. Here I cannot do more than merely enumerate my reasons for this apathetic attitude. It is the same reason I have against some of the "restorations" I have seen of ancient buildings. I have known a ruin to be stately which as a "restoration" would be an anomaly. Such a ruin is significant with the past. We admire it for that. It is not intended to be a shelter for the present. A hymn book is not only a song book, it is a history book. Made over hymns tangle up my memories, sometimes in such a way as to work havoc with my motives. To those who can understand it is plain that hymns are sometimes sung for the sake of memory not for any value for motive. If the new age has need of newer motives and changed imagery, and we agree it has in both respects, let these be obtained by other means than the spoilation of the hymns, which to us, in ceasing to be hymns, have become other than hymns. To have an amateur poet take the relics of an ancient day and mold them to other forms is irrational, not inspirational. The wholesale altering of hymns is likely to lead, not to the clarifying of our motives, but merely to the confusing of our memories. Let us who are of the new day work out our own songs with such genius as we have. My friends dub me a pacifist, yet I find a tender spot in my memory for the song I used to sing about "Hold the fort, for I am coming." Such songs are to be remembered for the sake of knowing how far one has grown from them. As Orde Ward once said concerning these "worst hymns" "we took them as we took our wives, for better for worse." In other words it is well for us to remember that the inculcation of good theology calls for the use of sound psychology.

In saying these things I am not saying that there should not be discriminate modification of this or that infelicitous phrase or word. It has been said that "no hymn book

for actual use in public worship has ever been prepared, in which the original texts of a considerable number of its hymns have not been tampered with." He would be a "purist" indeed who would carry along every jot and tittle of every hymn as written in the original. But between modifying and re-modelling there is a vast difference. It is not expected of the "schools of arts" today that they will take to daubing over the old masters in the interests of greater clearness. But it is thought a proper thing so to do with the old hymns! In this connection I am reminded of the naive and amusing confession made by James Montgomery. He himself was a hymn writer of no small reputation. With Thomas Cotterill he undertook to compile "The Sheffield Hymn Book." Though he himself had complained strongly about the tinkering done to his hymns by would-be improvers he tells us "we so altered some of Cowper's (hymns) that the poet would hardly know them."

Very suggestive is the counsel offered with regard to this matter by John Wesley after some of his hymns had been improved upon. He writes: "I desire they would not attempt to mend them, for they really are not able: none of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favors: either to let them stand just as they are, to take them for better for worse, or to add the true meaning in the margin or the bottom of the page, that we may no longer be accountable for the nonsense or the doggerel of other men." It is to be wished that Wesley himself had

followed his own advice, since his failure to do so makes it seem almost a counsel of perfection. On the other hand I have often wished for a hymn book in which one might know from just what the hymn as now printed was altered. It would be an interesting compilation. It would give a new emphasis to many a modified hymn and new meaning to many a mutilated one.

Occasionally I have been in Church groups where it does not seem possible for them to sing more than three stanzas of any hymn. No attention is paid to sequence of thought or climax of aspiration. The hymn is mutilated, or shall we say, murdered, in sheer thoughtlessness. Then there are those to whom singing a hymn seems to be synonymous with making a noise. We have all been to conventions or sat in Church schools where we were exhorted to "snap" into the singing of a hymn. I fear that often instead of someone "snapping" into it, something snapped. The way to kill some hymns is merely by putting a "punch" into them. Perhaps, after a while, we shall come to treat our hymn books, first and last, with seemly reverence. It is important that we evaluate the worth or worthlessness of martial and militant hymns. But this is but a phase of a wider problem. We can well afford to see that mended hymns are not marred in the mending; that re-modelled hymns be treated for what they are worth (which is not much, in many cases); and that hymns are no longer allowed to be thoughtlessly mutilated by crude omissions when used for worship or murdered by senseless singing.

The Story of a Hymn

THE REV MASON S. LINTON

LEAD, KINDLY LIGHT

John Henry Newman

Lead, kindly light, amid the encircling
gloom,

Lead thou me on.

The night is dark, and I am far from home;

Lead thou me on.

Keep thou my feet; I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on.

I loved to choose and see my path; but now

Lead thou me on.

I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past
years.

So long thy power hath blessed me, sure it
still

Will lead me on.

O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost
awhile.

On Sunday, June 16, 1833, a vessel was becalmed in the Gulf of Palermo, an arm of the Mediterranean Sea. On board the ship surrounded by the fog of a summer's day, was a young Church-of-England clergyman. Everywhere around him a great calm. Not even a gentle breeze ruffled the glassy surface of the silent sea. The sails hung idly from the masts overhead. Everything spoke of peace. However within the heart of this minister was a great impatience. The very stillness of the afternoon irritated him. He felt that God had some special work for him to do and he was in a hurry to reach England. Already he had been delayed in Sicily three weeks because of illness. Now he had at last set sail only to be hindered once more, all because no wind would wing him on his way. For a week the vessel waited for a breeze. To a man thirty-two years old it was almost unbearable. The outside world showed peace and quietness while in the heart of the passenger there raged a tempest of impatience. During that afternoon he at last turned to the One who is able to still the tempest in every human heart, and, taking pen and paper he wrote our hymn, "Lead, Kindly Light, Amid the Encircling Gloom."

John Henry Newman, the writer of this hymn, was born in 1801. When only nineteen years of age he graduated from Oxford University and was ordained by the Church of England in 1824. He became a well-known preacher. In a few years he came under the influence of the Roman Catholic Church. Finally, in 1845, he connected himself with that Faith and by virtue of his zeal and labor he was raised to the office of Cardinal. He died in 1890.

When Cardinal Newman had become an old man, another, while talking with him, mentioned that it must give him a feeling of gladness to know he had written a hymn that had won its way into so many hearts and had influenced so many lives for good. In reply Newman said that it did give him great joy, but that the hymn owed its popularity entirely to Dr. Dykes who had composed the tune with which it has usually been associated.

One day in August, 1865, a man was walking through the Strand in London, England. No spot in the world, it is said, is as busy as the Strand. On that particular afternoon it was thronged with people as usual. They were busy doing whatever tasks they had set themselves to do. Horses with their heavily loaded wagons were

being urged along by their impatient drivers. Everywhere was noise and confusion. A strange place indeed for a hymn tune to be composed, yet Dr. John Bacchus Dykes, as he walked the Strand that afternoon, composed the tune, *Lux Benigna*, to which "Lead, Kindly Light" is usually sung. During those ten minutes he put together in his own mind such a melody as will ever bring its note of cheer to human hearts. It is this tune, so Newman himself believed, which has been the sole cause of the popularity of our hymn. Another tune, that which is known as *Sandon*, is also used. However, it is most generally agreed that Dr. Dykes' tune is the more fitting. *Sandon* was composed in 1860 by Mr. C. H. Purdy who was a music publisher.

In most hymn books the following verse is added to this hymn,

"Meanwhile along the narrow, rugged path
Thyself hast trod,
Lead, Saviour, lead me home in childlike
faith,
Home to my God,
To rest forever after earthly strife,
In the calm light of everlasting life."

These words were not written by Newman. In 1870 Bishop Bickersteth wrote this verse to complete, as he thought, the meaning and message of the hymn. It was added without Newman's consent. However, it is usually considered to be equal to the original verses in beauty of language and depth of spiritual message.

It must be remembered that this hymn is not a funeral message. It was written by a man only thirty-two years of age. He was impatient to be up and doing. He knows not whither his path will lead him. He has it deeply impressed upon his mind that God has a great work for him to do. He is anxious to get at it at once. By this hymn he calls upon God for leading. In it he tells the condition of his present life, the waywardness of his past years and the hope of those still to be. Throughout, it has a purely personal note, yet it is easily the experience of every Christian man or woman anywhere. Running through each verse is some experience he has had or expects to have.

In the first verse Newman is considering the present and asks for the leadership of light. In this we notice that the light is "kindly." To anyone whose deeds are evil, darkness is to be chosen rather than light.

It is usually in the dead of night, when the world is shrouded in darkness, that robberies and murders are committed. Then, with the breaking of the day and the coming of the dawn, the criminals have fled into hiding. How different is it with those who are good. They are eager for light, either actual or intellectual, that they may be guided in the right. Then, too, they are anxious for men to see the good works, which under the grace of God they are permitted to do, that men in seeing them may glorify their Father which is in heaven.

However, in this particular case "light" is asked for because of a special need. Everywhere a heavy fog envelopes the ship. It stops the forward march. To a man of activity it irritates his soul. It wraps itself about him like the blackness of the night. Doubt fills his mind. He begins to think even the will of God has been hidden from him. He can do nothing until he knows what is right. At last he comes to the realization that the only sure leadership is to be found in Christ. As He directed the lives of his early disciples, He will continue to guide His people by the kindly light of His leadership.

Everywhere and at all times is Christian experience the same. Doubts assail us on every side. Often will they hide from us the vision of God's purpose for us. Like Newman, we can ask for the kindly light to break through the fog of our uncertainty and a clear vision shall take the place of our uncertain judgment.

Newman closes this verse with a request to be led step by step. He wants no distant view of the future years. It reminds us of the words of the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path." This refers to the lantern light. Holding it, as we walk through the darkness, we have revealed to us but a little space at our feet, just enough to take one step. Yet it is sufficient, for, as we move forward, still a little spot is shown ahead of us. Mr. Newman is satisfied if God will lead him a step at a time.

Have faith in God. As we look out upon the future it often seems dark. We must not despair. God's kindly light will reveal the way when we reach that place and by one step at a time we shall surely reach His ideal for us.

Next he gives us, in the second verse, a confession of the years gone by. Newman was converted in his sixteenth year. Surely, one would think, during the early days

of his life he could not have been very bad. However, Newman never thought of that period of his life without regret and sorrow. When God came into his life it was a new and rich experience. He was always sincere and anxious to do God's will afterward and the memory of those previous years was very unpleasant.

In his own words, "I loved to choose and see my path but now — Lead Thou me on!" he tells us something of his past life. He confesses his fault and testifies as to his need of Divine leadership. His experience was a very natural one. With the strength of youth flowing through us we feel capable of attempting many things. So was it with our writer but now he realizes the best course to follow is that shown through God's leading. It may be that our world is in the youthful period of its existence. With the reaching out and harnessing the mighty water-falls for our own use, the reaching up and taking the electrical powers to give us light, the obtaining of creature comforts through radio and automobile, we too may be feeling a sense of our own prowess. We may learn through the message of this verse how wrong is such an attitude of mind. If we but choose and see our path many a pit-fall shall be before us. The more excellent way is for each of us to present himself to God and say, "Lead Thou me on."

One might take the last two lines of this verse as a text for a subject on What is Our Choice; the World or God? "I loved the garish day," writes our poet. Who is there who does not love the garish day with its brilliancy, its glitter, its glow. Surely it sends out its appeal to everyone. To win the plaudits of the crowd, to hear the cheering of the many, to receive the friendship of all is a prize very much to be coveted; so runs our thought. And this would not be a bad wish on our part. After doing something and doing it well, we are spurred on to greater activity, if we receive the praises of a friend. However that may not be the glitter to which Newman refers. If what we do is good and we receive praise it is well. But we should do the good regardless of the approval of the crowd. Pride is what dominated the early years of Newman and that could not but erase God from his life. So the verse ends with a prayer worthy of every man who has come to a sense of his responsibility toward God; a confession of pride and a desire that God may forget those past years.

(Continued on page 104)

Importance of the Ability to Speak in Public

Lecture 12

ARTHUR STEVENS PHELPS, D.D.

Diction — II

Good taste demands accuracy in speech, but not such over-accuracy as to be pedantic. Faddists and cranks put grammar and pronunciation in the first place, where ideas and delivery belong. Yet, with the above caution in mind, it must be remembered that the speaker is judged by his speech, and that accuracy of grammar makes for clarity of thought, and for truthfulness of statement.

Grammatical inaccuracy is found in even the best of writers. It is inexcusable, wherever it is found. Shakespeare, Milton, and the King James translation of the Bible have made English usage, but they have also left bad examples in grammatical errors. An error is no less an error when Shakespeare uses it, or when Homer nods, than wrong addition becomes right when it occurs in a bank. I have never read an author that was free from grammatical errors. When Milton writes

"Than whom none higher sat"

for *who*; and when Shakespeare:

"You have seen Cassius and she together;"

and when the English Bible tells us that the Jordan had

"overflowed its banks,"

their authority does not justify these mistakes. The fact that errors are to be found in every writer only emphasizes the importance of carefulness on our part. If there are five holes in the farm fence, all the more reason for keeping the rest tight! In the rhetoric on which I was examined for entrance into the Sophomore class at Yale, I counted thirty-three errors in grammar. In one instance, the author made a rule on one page, and violated it on the next. Any other author would have proved a little more, or a little less, accurate than that one. The reader may enjoy finding the errors in the present lectures.

We can touch here on but a few rules. Among the most familiar of these, and also most frequently violated, is the rule that with the words *both*, *and*; *either*, *or*; *neither*, *nor*; *not only*, *but also*, the phrases that follow should correspond. In the sentence from Hill's rhetoric: "The reader will either waste time, or he will experience an unpleasant jar," the words "he will" are redundant. To retain them, it would be neces-

sary to make the sentence balance as follows: "Either the reader," etc. A similar error is found in the following sentence from the brilliant English grammatical purist, George Washington Moon: "The improved sentence not only does not convey my meaning, but it is, in itself, ambiguous." In correcting his critic, Mr. Moon need not have introduced the subject of the verb twice. To make his sentence correct, omit the word "it."

Clearness demands that the modifier shall stand next to the word or phrase it modifies. Dean Alford, the famous British grammarian, did not mean what he said: "All adverbs do not admit of comparison." He meant, "Not all adverbs admit—," etc. The word "not" was in the wrong place. When Archbishop Trench, in his fine work, *On the Study of Words*, wrote: "Let us only consider all which must have gone before," he did not mean that we should only *consider* it, but not talk about it or do something else with it; but he meant: "Let us consider only all which—," etc. He should also have written "that" for "which," as "which" means "and that." Amusing errors are often made by this misplacing of modifiers, as: "a silver headed lady's umbrella," "I saw a whale coming over in the glass-bottomed boat." It is a common error to follow the word *different* by *to* or *than*, instead of by *from*. Anthony Trollope, in *The Small House at Allington*: ". . . so different to the earl and Lord Porlock!" To make clear this error, substitute the verb, and we shall read: "He differs to the earl," or "He differs than the earl." We say correctly, "other than," incorrectly, "as if he were another kind of man to ourselves." Other incorrect phrases are: "in your midst" for "in the midst of you," *none*, which means *no one*, with a plural verb: "None of us know, for none of us have been taught in early youth," a phrase attributed to Ruskin, appears clearly as an error if we shorten it to read, "No one know, for no one have been taught," etc. *Whether* is often confused with *if*; and that the distinction is one not of pedantry but of accuracy, becomes evident in such a sentence as: "I cannot tell if it is a secret," where the word *whether* conveys a quite different meaning. The word *ill* is both an adjective and an adverb; and

salt is both an adjective and a noun; *illy* and *salty* are pleonastic. "Try and go," a phrase so often heard, should be "try to go," as the former makes two separate and parallel verbs. Distinction is to be made between adverbs and predicate adjectives: "he looks well" refers to health; "he looks good" refers to character. Of a rose, say, it smells sweet, not sweetly, for adverbs have to do with the manner of activity, as if one were to imply that the rose had a nose.

Other errors of grammar are: (1) redundancy and pleonasm, as Coleridge: "The Athenians caused them to be connected together," the word *together* being redundant; the phrase "each one," when "each" suffices. (2) the double past tense is akin to redundancy: "It would have been vain to have followed them to their retreats," instead of "to follow;" or, "I should have liked to have been there," when "I should like" would do. (3) The familiar split infinitive, as Herbert Spencer in *The Philosophy of Style*: ". . . to so present ideas that they may be apprehended," instead of "so to present," etc. Recent defence of the split infinitive has been made on the ground that it is sometimes necessary in order to convey a nice shade of meaning, as: "He failed entirely to see the point." True; but why not: "He failed to see the point entirely," which conveys the latter meaning without resorting to the awkward and inelegant split infinitive?

A few further common distinctions may be noted. (1) *Less* is used of quantity, *fewer*, of numbers. Say: "Not fewer than seventy-five thousand lives were lost;" but, "Less than a yard is enough." (2) "each other" refers to two; "one another" to more than two. This distinction will often serve to indicate the number of persons engaged in an affair, without making it necessary to state how many were present. (3) in like manner, the comparative is used of only two, the superlative of more than two. For example, it is incorrect to say: "Which travels at the greatest speed, heat or cold?" It should of course be "the greater speed." Distinguish also between the words *healthful* and *healthy*, the former being synonymous with wholesome, i.e., conducive to health; between *like* and *as*, to avoid the error of some Englishmen and Southerners, "like he did;" between *quite* and *rather*, *quite* meaning *entirely*; between *people* and *persons*, in certain uses. The rule by which one distinguishes between *will* and *shall* has been clearly put by, I think, G. W. Moon: "If

the speaker is nominative to the verb, and also determines its accomplishment, or if he is neither subject to the verb, nor determines its accomplishment, the proper auxiliary is *WILL*. In all other cases, it is *SHALL*." The old story of the drowning Frenchman's mistake will illustrate: "I will drown, and nobody shall help me!" Masculine and feminine *relatives* are more than neuter *relations*. Adhesion is used of bodies sticking together, externally, as by glue; *cohesion* is the union of molecules within a body. Distinguish also between *acute* and *chronic* diseases; and between *subtile*, and *subtle*, the former used often of things as being fine or tenuous; the latter, of persons; and between the words *may* and *can*, *hung* and *hanged*.

Correct the grammatical errors in the following:

They invited my wife and I to dinner.

Who did they nominate?

To religiously educate our children.—*Church Covenant*.

He was thus thinking, looking neither to left nor right.—Hugh Walpole in *Harmer John*.

Pathos is only possible where there is great love.—Elbert Hubbard in *Little Journeys*.

You can either deny that it can supply for itself any experiences other than those provided for it by the body, or you can admit them.—A. N. Whitehead in *Science and the Modern World*.

See how easy it is to quickly become a powerful speaker.—Advertisement in *Screenland*.

May I not ask, if the taste of the age among men is not dress, equipage, and foppery?—Samuel Richardson in *Sir Charles Grandison*.

You'll learn all those sort of things in time.—Anthony Trollope.

It would have been impossible for him to have sat and smiled at Mrs. Butterwell's table.—*Id.*

I stood at the grave of Napoleon . . . and gazed upon the sarcophagus of rare and nameless marble, where rests, at last, the ashes of that restless man.—Robert G. Ingersoll, as quoted.

I doubt if we could find a finer example of resonance.—Bertrand Lyon in *Practical Public Speaking*.

(To make clear the fault in sentences like the last one, transpose the phrases, so as to begin with the *if*.)

(Continued on page 106)

Primary Requisites of a Preacher

PROF. WILLIAM L. STIDGER, D.D.

A Study From the Answers of Bishops, Editors, Laymen and Preachers
in the Methodist Episcopal Church

5. Unclassified Qualifications

I have been asked the names of the men who contributed to this questionnaire and its conclusions. Among the Editors were: Dr. Claudius Spencer, Dr. James R. Joy, Dr. Dan Brummitt, Dr. E. P. Dennett, Dr. J. J. Wallace. Among the bishops who were kind enough to send in answers are: Bishop Edwin Holt Hughes, Bishop Francis J. McConnell, Bishop Wm. Anderson, Bishop Adna Leonard, Bishop Richardson, Bishop Wm. F. McDowell, Bishop Lynn Waldorf, Bishop Blake, Lowe, and Nicholson. The laymen who helped me to gather these facts are Mr. J. H. Foresman of Kansas City; Dr. Mark Hopkins of San Jose, California; Dr. R. R. Ralph of Kansas City; Henry Ford of Detroit (did not send in a written answer but discussed the matter personally); Wm. C. Cameron, former editor of The Dearborn Independent; Mr. Fred Black, Advertising Manager, Ford Motor Company; George H. Doran of the Doubleday-Doran Publishing Co.; Fred Stone; Mr. Edwin Markham; and Miss Ethel Barrymore.

Some of the scattered qualifications that I have gleaned from these questions and answers I list under their headings and brief suggestions:

"He must be a young peoples' man."

I expected to find this mentioned many times but it was only mentioned once or twice in the entire group of papers and interviews, and the paragraph I quote is from Bishop Thomas Nicholson:

"He must have love for and be able to lead his young people. Again and again committees coming to me say, 'it is useless to send us any man who is not in complete sympathy with our young people. If we lose the young people we lose the church.' In most of the larger churches, he must know how to cooperate sympathetically with the community house, the gymnasium, the Rotary and Kiwanis clubs and the seven-day-a-week programme of our modern churches. If he is cynical toward these or if he fails in knowledge of how to use them, so as to be a means to the end of getting the attention of young people for spiritual culture and to make wholesome use of the ever-increasing period of leisure which the

modern man has, he will have a hard row to hoe in growing numbers of our larger churches."

"He must be a man of books."

Fewer answers than I expected mentioned books as one of the prime requisites of the minister; or a knowledge of books. Some of the answers were interesting. Dr. Elwood Rowsey says:

"He should be a student of books — of the Book — of people, of events; have eyes to see; ears to hear; mind and heart to understand, tongue to proclaim; in other words: what, when, and how to preach. But above all he should be a great reader of books, both modern and classical."

Bishop E. G. Richardson, of Philadelphia, adds two penetrating sentences:

"It may be of some interest to you to know that the question of a man's literary ability or qualifications or attainments practically never come up in my experience."

He also adds:

"I am confident that the criticism I hear made mostly is that the preacher is indolent. I use a rather polite word. I could use a shorter word that does not sound so pleasant. This indolence is said to apply to pulpit preparation, which includes the reading of great books, and sometimes to pastoral duties."

Dr. James R. Joy, Editor of The Christian Advocate says:

"The habit of reading helpful books, not omitting the Bible itself, is a prime requisite for the ministry."

Dr. Dan Brummitt's contribution is so characteristically bright and attractively written that I am lured to quote it in full:

1. "He must have something to say about God, Man, and Sin and the escape from sin which he can back up with ideas not borrowed from Bledsoe's Theodicy (Published about 1850) but deep-rooted in his own thinking and expressed in his behavior."

2. "He must know how to say it without imitating a book, a bishop, or even Bill Stidger."

3. "He must be able to find in the life about him, in the newspapers he reads on

(Continued on page 110)

EDITORIAL

That Music Director

IT was quite a lengthy drive, yet an early start brought us to the red brick church in plenty of time for quiet meditation prior to the services at which I was to supply in the temporarily vacant pulpit.

As I sat in the little vestry, the deep, noble notes of Handel's Largo sounded from the organ, a composition from the pen of a master which has always struck deeply into my being when I have heard it well played. I doubt that the first half-dozen clearly-emphasized measures had been completed when the door to the little room in which I sat burst open and a vision of outlandishly attired femininity rushed in, leaving the door ajar behind her.

In her hand she extended a tiny slip of paper upon which were written the numbers of the hymns she had decided we were to use at the service, and with an apology for her tardiness in getting them to me she turned to go.

"But I have already selected the hymns, all of which were chosen with a view to their fitting in with the thought and theme of the service," I told her, "and I gave my list to the organist. I believe one of the ushers has already placed them upon the hymn boards."

"Yes, I know, Reverend — Reverend —"

"Ramsey," I supplied.

"Ramie," she stuttered, "but you see I'm director of music here and these are the songs we practiced at choir rehearsal last Friday. I had the numbers on the boards changed."

With that she was gone, as was somewhat of my erstwhile high regard for Directors of Music as a class. Had it not been for the fact that the hymns I had selected were almost as old as the faith itself and known and sung generally and whole-heartedly throughout Protestantism, I would have felt that possibly those hymns with which the choir had familiarized itself at rehearsal, should be used.

There was no time for re-arrangement and I followed the Director of Music very shortly and announced as the opening hymn my first choice, the old familiar, and ever loved, "Holy, Holy, Holy, Lord God Almighty," in place of the Director's choice, "Beautiful Isle of Somewhere." Following the offering, when I discovered the Director's choice to have been "Bless Be the Tie That Binds" and being emphatically reminded of the tie that binds us to our worldly goods, I again announced my own choice of hymn, "We Give Thee But Thine Own." There was a little flurry of leaves being paged over by the choir members, but the organist started almost as soon as I had announced it. He evidently had it ready. The folks sang.

The anthem preceded the sermon. Of course I had been unable to make any selection there. At this point the Director was to be permitted full power to act and act she did. I have seen master concert-meisters, directors of metropolitan symphonies, lead a small army of artists through an entire evening's program with less flourish and pomp and display than that Director employed in directing a double quartette through a couple of verses of insipid sentimentalism set to such music as one might reasonably expect to pick up around midnight on one's radio.

The lady's attire was in full harmony with her actions and her selection of anthem. I remember the flash of diamonds or similarly appearing stones, as she worked both hands in time with the strains from the organ. I had paid money to see poorer acting, and applauded the effort. Yet here in the church it distressed me, so that by the time she was ready to cease her capers and return to her position behind the little curtained rail around the choir, I had selected another hymn in hope of winning back to the solemn thought of the sermon, a congregation which had been beating time with the toe during the entertainment.

As I was about to leave the church Elder Ranger, a quiet southern colonel type, stepped up with a smile on his face and expressed his sorrow that we should have become so con-

fused on the matter of hymn numbers during the service and vouchsafed the information that Miss Fanny Blight was a very talented director, whom they had hired and who came out each Lord's Day from the city, thirty or so miles away. He couldn't understand how she could have so slipped up on the hymns.

Naturally it was a relief to get out into the air. The entire morning had been a most distressing one, due to the Blight of a Choir Director and in a most emphatic way the desirability of a unity throughout the entire service was forced upon my attention.

There is no place in the service where a congregation takes a more active part, or should, in the worship, than in the singing of hymns of prayer, praise and thanksgiving. Have your Choir Director if you will, but as you would lead people to a closer walk with God, chose your Director with some semblance of care and judgment; leave the theater to provide the entertainment, the musical comedy.

JmD

O Wad Some Power

WE had been discussing the installation of water service for the office, which had several attractive features, making it appear desirable over the service we had been receiving.

I was interested. I had been fully sold, mentally, on the outfit until the salesman said, "There is a ten dollar fee for installation."

I am one of those individual mortals who likes to know what an item is going to cost, en toto. I hate to buy a house for the attractive sum of ten thousand dollars and then learn that the cost of the furnace, the plumbing, the glazing, the fireplace in the living room, the finish on the wood work, the lighting fixtures, etc., will cost extra. Not that I ever did, but that indicated my frame of mind on this installment plan of stating the cost, even before the installment plan of buying starts.

So I rebelled. The salesman was told that we wanted his service, on his straight, expressed rental figure, which he said would be the cost. I did not propose to pay that and in addition pay an extra ten dollars, or any amount, by way of financial penalty for the privilege of doing business with his firm.

So the matter was settled. The salesman, having no authority, said he would talk the matter over with his sales manager and felt that item could be cared for satisfactorily and his pencil got busy on the order blank, which he shortly presented to me for signature.

Upon reading the terms of the order, I found I was expected to contract to use the service a period of three years, which contract was not cancellable.

I looked at the big fellow, while my pencil poised over the fatal dotted line and asked, "This contract specifies that I agree to use your service for three years?"

"Yes, that's right, but you can cancel it on thirty days notice, if you want."

"But it doesn't so state in the bond, my friend."

Quickly his finger indicated such a statement, but applicable to cancellation thirty days prior to the expiration of the contract and my interest lay not in the last thirty days quite so much as the first and the contract went unsigned.

Our old service has been satisfactory if not up to the minute in modernity. There is the possibility that the new service might not be all we expected. I should dislike to have to wait three years to unload a white elephant after contracting to provide for it.

Again the agent said he felt he might be able to take care of it, if he could talk with his boss, which privilege I was glad to accord him. As he left the office he smilingly said, "You know, every once in a while, in our selling, we meet a queer one."

It was too innocently said and too good to let die on the spot and as I have told of it, it has dawned on me that life is just full of queer ones. We meet them everywhere. The thing, in fact, the only thing which makes them queer is that they don't think and act and respond as we do or as we wish them to do. That's all the difference. People are pretty much the

same, wherever your call may carry you. The queer ones you meet are the ones who function, mentally, along lines that are not parallel with our lines of thought.

Grant them the privilege of their way, graciously, and if you can keep from the temptation toward expression, don't let them know you think them queer. Many a good parishioner has been lost because a pastor who was not queer, thought his member was queer and unfortunately shared that belief with his member.

JmR

The Sustaining Power

SOMEWHERE back along the line they had covered, lost in arid wilderness, the crashed plane lay and somewhere nearby, the still form of its girl pilot.

But a race is a race and regardless of personal feelings those other women contestants, in the first cross-country air derby for women fliers, continued on their way toward Cleveland, their objective.

Several nights later, after having seen a thrilling air-show, I was listening to the radio account of that which had transpired that day of the ten-day meet and most abruptly was carried by radio into the midst of many famous fliers, met in banquet in honor of those intrepid women who had spanned the continent in the air.

As the name of each woman contestant was called, she responded with a few more or less light-hearted words until the name of Miss Kunz was called. Miss Kunz responded by expressing her thankfulness at having been permitted to finish the race, though not among the winners, and expressed that gratitude by saying that at no time, while in the air, is she unaware of the part God is playing in the flying of her ship. She claimed prayer as part of her flying activity and wished no demonstration because of her flying ability. "All I do is sit there and work the controls. I do my part and God keeps me up." Her words were most unusual and unexpected, yet how applicable, in truth, to our every activity.

If a girl whose mind is centered on the complexities of flying at a hundred miles an hour, can take time to be conscious, constantly, of her tiny part and God's greater part in her achievement, how little justification there is for some of us being negligent in acknowledgment and grateful expression.

JmR

The Bulletin Board

The teachings of the Christian Church makes law enforcement possible.

Those who are great are humble.

If you live according to the law, you witness for the law.

The stream of righteousness is flowing past your door, but *you* must harness it to turn the wheels of your life.

Many of us have seen the *pit* in a life of sin. Let Christ reveal to us the *spring* of purity in that pit.

We cannot stand still spiritually. Are we going forward or backward?

When light comes from within, its glow is reflected in our thoughts and deeds.

Forgiveness has been purchased by Christ.

Our mortal natures cannot keep step with God; He suits His pace to ours.

The wicked flee when no man pursueth; they make better time when someone is after them.

If you want work well done, select a busy man, the other has not time.—*Hubbard*.

Anger is an expensive luxury.

Are you a stranger in your own community?

He makes no friend who never made a foe.—*Tennyson*.

Nothing except a battle lost can be half so melancholy as a battle won.—*Wellington*.

Men's thoughts are much according to their inclination.—*Bacon*.

The true sovereign is the Wise Man.—*Carlyle*.

Many a word, at random spoken,

May soothe or wound a heart that's broken!

—*Scott*.

Property assures what toil acquires.—*Savage*.

Never promise more than you can perform.—*Syrus*.

Mercy to him that shows it, is the rule.—*Cowper*.

When half-gods go, the Gods arrive.—*Emerson*.

Wise men learn much from enemies.—*Aristophanes*.

Habits are at first cobwebs, then cables.—*Proverb*.

The fool hath said in his heart, there is no God.—*Psalms 14:1*.

Too low they build, who build beneath the stars.
—Young.
Ambition can creep as well as soar.—Burke.

Preachers and Preaching

SERMONS

Dr. Edward P. Dennett, editor of the *California Christian Advocate*, recently said: "Half of the people go to church because they believe in worship, because they believe in the church, but sure that they will be bored to death. A good many preachers, it seems to me, have never learned how to put real, hard, dogged work into the making of a sermon. I have said to Dean Knudson and Dean Eiselem that there is not anything they could do for the church more than to cut out a third of the curriculum and drill young men until every average man would know how to make a sermon that would be interesting."—*Watchman-Examiner*.

CALLING A PASTOR

Calling a pastor is the immediate task before the — Church just now. It would be a most worthy and splendid thing for the church to call the right man at once and thus shorten the "gap" between pastorates. "Swapping pastors" is always a trying time. The more time elapsing between pastorates the more difficult the task becomes. It is absolutely impossible to find a pastor whom everybody will like. But in a democratic body like a Baptist Church the majority rules. When this church does call a pastor that the majority chooses, let the church "make it unanimous." One of the most foolish things any church can do is to allow one or two individuals to "upset" and disturb the program of the church. Better to sacrifice a member or two who make no contribution to the church except criticism and trouble.—*Ernest H. Shanks*.

Dr. Charles E. Jefferson, pastor of the Broadway Congregational Church, New York, in his book, *Cardinal Ideas of Jeremiah*, says: "I can conceive of no greater work for a preacher than making the Bible live. We read magazines because they are alive. We read biographies and novels because they are throbbing with life. Many persons do not read the Bible, and the reason is that the Bible is dead. You cannot induce people to read a dead book. If people are to read the Bible somebody must make it live. That is the great business of the preacher. . . . To many of us Jeremiah is a dead man. . . . He is one of the greatest men that ever lived. . . . What a tragedy that such a man should stand within our reach, able and willing to help us while we go on living as though he had never been born."—*Exchange*.

MINISTERS

May I by right of age, venture for a moment to say that your preaching will do no good if it is not, so to say, saturated with compassion. It is pity that finds the heart. I must have in my preacher a man who understands my life, who can lower his voice into a healing whisper, and yet who can denounce unrighteousness as with the voice of a whirlwind; I must feel that he is speaking to me. He never saw me, yet he speaks to me. This is the mystery of the ministry of Jesus Christ.

He who preaches to broken hearts preaches to the times. That is the lesson I would venture to give to my juniors; not the man who is answering something that nobody in the congregation has ever read, but the man who says, "I know you are weary and darkened and burdened, and crushed and heavy-laden, and I can give you throughout the power of Christ the rest for which you pine." That is grand preaching, it is full of tears, and yet they are the tears of a strong man. There is a difference in tears. There are tears that may be merely sentimental weakness; but I know when a giant cries, I know by the grip of his hand that he is strong enough not to be afraid to shed tears when he is talking to broken hearts and blighted lives.

What, then, did Jesus Christ say? He said, they are "as sheep having no shepherd." That is a new idea of human life and human society. We must have shepherds, we must have leaders; the question is not whether we shall have clergy and bishops and ministers and all the clerical order; we cannot help it. How is that? Because we need guidance, we are in perplexity, we want this entanglement to be unraveled, and we say, Is there no prophet in Israel? Is there no one, at least some poor dead Samuel, who could be brought back in some form? We will go into superstition if we do not rise unto faith: take your choice. We must have teachers, men who have the golden key, men who know the right word and know how to speak it. The world, since Biblical history began, has ever wanted such men; they have always been there, they are God's creation, they are intellectual and spiritual miracles.—*Joseph Parker*.

THE BIBLE

Change a single line of a portrait, and you destroy the likeness. So a single sin will destroy our likeness to God.

There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion.—*Ex-president Coolidge*.

Methods of Church Work

Parish and Pastoral Plans
Music for Choir and Organ

Matins and Vesper Services
What the Readers Say

OCTOBER, 1929

RALLY AND LOYALTY MONTH

October is designated as Rally and Loyalty Month in many progressive churches. The pastor of the First Methodist Church, South, Jackson, Tennessee, the Rev. Lawrence L. Cowan, presented the plan for the month to his congregation as follows:

"The entire month of October will be observed by our great church as *Rally and Loyalty Month*. The heads of the various departments and organizations of Old First Church are called upon to line up their forces. The success or failure of the plan will depend upon the spirit in which the following co-operate with us:

The Chairman, Board of Trustees.
The Chairman, Board of Stewards.
General Superintendent of the Sunday School.
Departmental Superintendents of the Sunday School—
Cradle Roll.
Beginners.
Primary.
Junior.
Intermediate-Senior.
Adults.
President Woman's Missionary Society.
Circle Chairmen, Woman's Missionary Society.
Superintendents Golden Missionary Circle.
Superintendents Earnest Workers.
Superintendent Sunbeam Missionary Society.
President Senior Epworth League.
Scoutmaster.

During the entire month emphasis is to be placed upon *Loyalty* to all of the various services of the church, and the meetings of the organized groups referred to above. We want to see the main auditorium of the church crowded with worshippers morning and night each Sabbath, and a record breaking attendance at Sunday School and Prayer Meeting.

Start next Sunday, by being on hand at your Sunday School, and be sure to remain for Holy Communion and the Sacrament of the Lord's Supper at eleven o'clock. Use your telephone for the Lord. Use your automobile to bring someone to church with you."

OCTOBER — TESTING MONTH

The pastor of one of our large, active Presbyterian Churches worked out a plan for arousing the membership to active participation in the program of the church. The month of October was designated "Testing Month." The slogan, "This One Thing I Do." The following list of questions was printed in the weekly church bulletin:

First Week:

1. Do you know how many members ——— Church has?
2. Do you know how many are active?
3. Do you know what an active church member is?
4. Do you classify yourself as one?
5. Do you know anyone in your neighborhood who should receive the benefits of membership in our church?
6. Do you believe you could bring one or two new members into the church this month?
7. Will you answer these questions to yourself, truthfully, and look for the next list in next week's bulletin?

Second Week:

1. Do you believe that ——— Church can become an effective institution in this community?

2. Do you believe we can do it without the help of every member?
3. Do you know in what manner church members should support the church?
4. Do you know what the budget is for this year?
5. Do you know what it was last year? Has it increased to keep step with other institutions in the community?
6. Do you know what each member must pledge, if the budget is carried out?
7. Will you answer these questions to yourself, truthfully, and look for the next list in next week's bulletin?

Third Week:

1. Do you believe we can carry out the plans for this years church program with the budget as proposed?
2. Do you know what your share in it will be? Each week? Year?
3. Do you believe you can meet your share of the budget if you try?
4. Do you propose to take active part in the organizations of which you are a member?
5. Do you want ——— church to depend upon you for active support?
6. Will you bring your neighbor?
7. Will you adopt the slogan, "This One Thing I Do!" and live up to it?

ENLISTING INTEREST

The pastor of the community church, Atikokan, Ontario, Can., presented the following program to his constituency for the month of October:

- First Sunday: Prophet and People Get Together.
1 Kings 18:30.
- Second Sunday: Program of Christianity.
Luke 4:18.
- Third Sunday: Jesus and the Town Gossips.
Matt. 16:13.
- Fourth Sunday: The "Half-Way" Family.
Children's Day.

LETTER TO NEW MEMBERS

Letters to new members should be individually typed, correctly, never made with duplicating machines.

Dear -----(name)-----:

You have been received into the fellowship of ----- church, of -----, through your own voluntary decision, and we now cherish the hope that you will permit the church and its membership to assist you in deepening your spiritual life, through the various phases of its ministrations, and the organizations affiliated with the church.

A complete schedule of Worship Services, including the Mid-Week Service, is printed each week in the church bulletin. You are entitled to a copy of this Bulletin each week, and if we should fail to supply you with a copy when you enter the church on Sunday morning for the service, we shall be glad to have you call our attention to the omission. Many members prefer to have the Bulletins mailed to their home addresses, and you may avail yourself of this privilege by leaving your name and address, with postage, at the desk of the clerk in the office.

The following active organizations function in the Church, and you are eligible to membership in

any one or all of them, depending upon your inclinations and your special talents.

(Name the Organizations to which new member to whom letter is written is eligible to membership.)

If, after reading the list of organizations, you believe you may secure help from any of them, or share in the privilege and joy of service in them, we shall be glad to have you submit application for membership in those of your choice. If you desire special information about any of them, before coming to a decision, we shall be glad to supply the information: purpose of the organization, list of members, officers, and what your contribution may be.

This Church, of which you are now a member with full privilege of spiritual and physical participation, seeks to discharge a real service to almighty God and the people in this community, by extending the Kingdom of Christ Jesus through preaching, teaching, and living His Word. In order to discharge this high aim, the Church of Christ needs the support of every member in Work, Word, and Giving of Money. The Board of Trustees of this Church has adopted the policy of supplying the membership of the church with special envelopes, each of which has a special number, and place for inserting your gift for the maintenance of the local church and your gift for extending the Word of God in foreign lands. Your gifts for each Sunday will be a portion of your pledge to the church for which a card will accompany the envelopes. Please place the card and the first envelope in the offering plate next Sunday morning, so the Church Treasurer may make a correct entry of your name and pledge in the church records.

The Christian Church was established by our Lord, Jesus Christ, and His command to His disciples was to "Love One Another, Even as I Have Loved You." You know from your study of the life of Christ and His Mission among men what that LOVE has done for the world and more particularly for the souls of men; therefore, you will see cause for the great sympathy, love, and understanding among the members of

----- church, in which you, personally, will now share. It is the urgent desire of the pastor and the members of this great church that you give us opportunity to share in your sorrows, your burdens, and your joys; also, that you share in ours by giving us the privilege of placing some of our cares in your keeping, that you let us call upon your sympathetic understanding at times when fellow-members are in sorrow or need, and that you will share in our joys through co-operation and happy fellowship.

Yours in the Master's service,

Your Pastor.

(Pastor instruct Treasurer to send offering envelopes day after this letter is sent.)

NAMES ON CHURCHES

Having driven around considerably, I have discovered that there are very few churches labelled. I had occasion one time to spend two weeks hunting up churches and I found that,

almost without exception, the only Protestant churches with a name on were those that were built of brick or stone and had a corner-stone with the name of the church on it.

A campaign should be started to get the ministers to put up a bulletin by the church with the name on or have a sign made and fastened to the church.

In one place we made a reversible board with the name of the church and pastor and the hours of service and it was so made that when the change of the hour of the mid-week and evening services was made the first of October or April, that the board could be reversed and the change of hours shown. The board was about 2 feet by 4 feet and was painted white with the letters in black. We received many compliments on this board, and it was still doing business the last time we saw it.

The following incident is a concrete example of the need of the name of the church. We moved to a new charge a few years ago. We had expected to get to the place early in the evening, but the big truck which was taking our goods and had gone on ahead broke down and when we caught up with it, we were compelled to make a fifty-mile drive for repairs. As a result we did not get to our new place till midnight. We passed one small church which we thought could not be ours, and went on to a larger one near by. We had been told that the parsonage was next to the church and as there was a house near this church, I went over to it and with the aid of a flashlight discovered that it was empty. I found the door unlocked and on going in found it warmed up, so thought it must be the parsonage. On going out again, I went over to the church and tried to find a name on it but could not. Just then a man came by and I asked him if that was the Methodist church. He said it was so our quest was finally ended.

Just recently I have passed churches in the country, as well as in town, without names on them, and I have thought more than ever that a campaign should be started to get names put on them. It would prove a help many times.

Our Catholic friends see to it that we know when we pass one of their churches both by name and the ever-present cross on the steeple. Why should not the Protestants see to it that the name is on their churches so that those going by may know what church it is?—Rev. E. E. Vernon.

METHODS OF RAISING FUNDS FOR CHURCH PROJECTS

The following paragraphs are printed for the information of pastors who are interested in knowing what the reaction of so-called big business men is to various methods adopted by churches in raising funds. The paragraphs are an actual reprint of a bulletin sent out in numbers from the Chamber of Commerce of one of our large mid-western cities.

"The committee on solicitations of The Chamber of Commerce has been confronted frequently with the problem presented

by church money-raising campaigns. The following conclusions, drawn from a study of the factors common to such campaigns will, it is hoped, be helpful both to the churches and the public who is asked to make contributions."

Methods of Making Solicitations

At present solicitation is being made by one of two methods:

- a. The asking for direct contributions or donations.
- b. The selling of tickets to bazaars or entertainments and the like; and the selling of advertising space in calendars, programs, cook books, etc.

This committee recommends the direct donation method and emphatically disapproves of the selling of tickets or advertising space. The latter method is objectionable for many reasons. It tends to confuse social with charitable purposes. When repeated frequently, it becomes a constant source of irritation. Furthermore, in many cases, by the use of the latter method, a large part of each dollar raised goes to defray the expense of an entertainment, a publication, or employed persons, or all three; and only a small percentage is left to be applied toward the purpose for which the money is supposed to be raised. By the direct solicitation method, however, the ultimate purpose of the solicitation is clearly stated, and usually at least 85 cents out of each dollar raised will actually be used for the worthy purpose intended.

The Scope of the Solicitation

In many instances it has been the practice in church campaigns to seek contributions from business corporations. Such corporations are in most cases owned and managed by a number of persons who are likely to be of many faiths, most of whom as individuals make contributions to the church of their own choice. Furthermore, the general obligation toward charity, philanthropy, etc., which these businesses as businesses have, is in most cases largely discharged by contributions to the Community Fund. The committee feels, therefore, that as a general rule, it is not justifiable for a church to solicit funds from a corporation or firm, but that its solicitations should be made entirely upon a personal basis. If any individual within that firm, because of his own religious beliefs or affiliations, cares to make any contribution to any particular religious cause, that is entirely his own affair, and this committee would not in the least attempt to discourage him.

It is obvious, however, that if church appeals are to be made upon a personal basis, they logically should be confined to those individuals who are known to be in close sympathy with the ideals and purposes of the church making the appeal, which would limit the prospects in most cases to members of the church itself.

The Purposes for Which Funds Are Asked

The purposes for which funds are asked fall under two heads:

- a. Activities confined to the church itself.
- b. Purposes which have a bearing upon the general welfare of the whole community.

Under the first head fall most of the activities of a social nature, such as benefit performances,

entertainments, etc., of which the social aspects are often of much importance from the church's standpoint. It is obvious that solicitations for affairs of this nature should be confined to church members, or at least to those individuals who may derive some social enjoyment out of participating therein.

Under the second head fall such purposes as the raising of funds for a new church building or a church community house. In some cases such purposes do have a bearing upon the welfare of the entire community as well as that of the church itself.

It is impossible, however, to lay down any generalization as to whether such campaigns are or are not justifiable from a community point of view. For instance, as far as community houses are concerned, there has been in Cleveland for a number of years a coordinated effort to promote recreational facilities in the form of playgrounds, swimming pools, school gymnasiums and other community centers under public management. Furthermore, in settlement houses, the Y.M.C.A., the Y.W.C.A., and many other federated agencies, we have community centers which now receive their support through the Community Fund. When donations are asked for contemplated church community houses, therefore, it may be well to inquire whether their construction is necessary, and whether they will not involve duplication in a field now properly covered by public and non-sectarian philanthropic organizations. Naturally, in so far as community houses may be constructed to serve the social needs of the church itself and are paid for by funds raised within its own membership, this committee has no basis for criticism.

This same point of view would likewise hold good in the case of solicitations for new church buildings.

Summary

The attitude of the committee, therefore, may be summed up as follows:

1. The committee prefers the direct contribution method of solicitation, as opposed to the indirect method as exemplified by the selling of tickets or advertising space.
2. The committee feels that business corporations or firms should not be solicited, but that solicitations should be made purely on a personal and individual basis and should be confined largely to members of the church making the solicitation.
3. The purposes for which the money is to be raised should be inquired into, especially with regard to existing community and recreational facilities, in order that duplication of effort and expenditure may be avoided.

This committee will at all times be glad to review any church campaigns in which an appeal to the general public is contemplated, and attempt to ascertain whether it appears to be deserving of public support. *The Committee on Solicitations.*
Approved by the Board of Directors,
August 14, 1929.

LOST MOTION IN CHURCH WORK

Rev. W. E. Poole

The church, farming, steel manufacturing, motor manufacturing and motion pictures are the biggest industries of the nation and world. Things for which the church stands are probably the most valuable products of all.

Yet with all of its necessity, and the value of its products, the church would be the first to become bankrupt if it did not exist on charity. Church and charity go together. It is best so. Those nations which have tried taxation to support churches as education is supported, have found the churches have become formal, dead and helpless. People will pay for what they want.

If I should mark the examination paper of the churches, it might look like this.

Begging, collecting and money raising	100%
Giving and helping	90%
Living and Doing	80%
Preaching — of its kind	95%
Practicing	60%
Efficiency	40%

Perhaps I should stop; for examinations, and the marked papers, are seldom popular. The weakest spot in church work is *its lost motion*.

The oldest institution in history now existing, has its past, present and future to consider. Its theology and creeds must be careful in changing. It is so dangerous to tamper with them that I rarely mention them. I am dealing with the efficiency and economics of *church work*—and *church business*.

Lost Motion Everywhere

In a little personal study of the churches of one state where church work is said to be most popular and efficient to be found anywhere, I noted the following conditions.

1. Duplicate efforts on the part of many churches.
2. Confusion of plans and lack of a general program.
3. Lack of foresight and preparation for emergencies.
4. More competition than co-operation among church leaders.
5. Needless confusion of church terms and names and offices.
6. The denomination in some cases got more emphasis than the gospel.
7. Too much time wasted by the experiments of incompetents.
8. Too much machinery for the applied Man and applied Spirit Power.
9. Too much of the personality of men and too little of Christ.
10. Too much law enforcement for others and too little for self.

But it is so easy to criticize and so hard to correct. I desire to attract attention to conditions in hope that wiser heads than mine will find a remedy. The above ten items would make good chapters for an entire book.

In the local church we find confusion of standards, and forms of worship. We find confusion in standards of service preaching, pastoral work, human conduct, Sunday School teaching, singing, finance and every thing.

"Leaving the Gospel to Serve Tables"

A very good minister recently declared:

1. The pulpit had abandoned Greek for the Baseball field.
2. Had substituted the Ice Cream Freezer for Hebrew.
3. Had substituted the church social for the prayer meeting.
4. Is now replacing Conscience with Mental Gymnastics.
5. Is forsaking the Gospel to serve tables.

These were only a few of his many criticisms. state them as stimulants of thought.

The churches today have better buildings, better training, better singing, better preaching, better offerings, and better records than ever before. Like everything else—they must work in

the present times. The last fifty years have witnessed more changes than the five thousand previous years in life, and living conditions, and thinking, and social life. It has been hard for the church to re-adjust itself to meet those conditions. The re-adjustment finds many obsolete customs and traditions of the past. It finds much machinery which must go to the scrap heap, or the museum. Men are more interested in Christ, and what he did, and his life, and work, than ever. He is the *ideal of the world as never before*.

As never since the days of Paul, the church needs leadership. The two outstanding types of leadership needed are Spiritual and Business. The other types can wait if waiting has to be done. This plea is for business leadership. It must be far-sighted, constructive, cooperative, inspiring, economical, efficient, self sacrificing leadership. We must look to the young ministers for it. They should be trained for it.

The churches have just finished the great campaigns for money—and they have needed all that was given. Generally the great campaigns in all denominations are a blessing. I suggest a new ten-year campaign.

A New Ten-Year Program for All Denominations

1. To double our work for God with the same money we are now giving.
2. To double the number of our volunteer workers everywhere.
3. To double the number of lay ministers.
4. To double the amount of Bible Reading and reduce the books about the Bible.
5. To double the prayer meeting attendance.
6. To eliminate duplication wherever possible.
7. To eliminate needless overhead expenses.
8. To eliminate lost motion everywhere.
9. To eliminate confusion.
10. To eliminate barren dead limbs.

I suggest a department of Finance and Economics for every school and college in America from the grammar school up. The billions wasted in mismanaged finance by children alone is a sin and crime. The vast amount wasted by the common people is worse. But worse than all is the money wasted in church work by short-sighted and incompetent leaders.

If our theological seminaries and schools would send out a questionnaire to the ministers who left them ten years ago to find what preachers

1. Got and did not need.
2. What they needed and did not get at school.

They might learn a few truths which would make some very good men wake up and spend a sleepless night. In the meantime let us work and pray for the elimination of *lost motion in church work*.

THE NEW MINISTRY OF MUSIC

Churches are discovering that the possibilities of helpful service on the part of their organists is not comprised in the terms of a written agreement. In a large church having a well-established, paid choir, intelligent help can be secured in fostering the worship of the congregation, of its young people's groups and of its church school.

In the small church, the organist can help equally. Here, hearty congregational worship is

necessary in order to secure what may be supplied in other ways by larger churches, though the latter gain no less by this inspiration which a congregation experiences when thoroughly educated in worship.

An atmosphere of worship is not hastily acquired, but is the result of continuous and natural development. In this process, the organists stand ready to cooperate to the full.

It is for every church to determine the steps it should take to produce a singing, worshipping congregation and in placing a new emphasis on the ministry of music.

Nothing indicates the new outlook better than the rise of junior choirs. The leading teachers of young organists are urging them to obtain experience in handling children's voices. In this field, women organists are especially well qualified. The cooperation of the junior choir with the adult choir of mixed voices, whether salaried or voluntary, is justly receiving large consideration at this time. For antiphonal effects, processions and in numerous ways, the combination will aid in making a service of worship more impressive and helpful.

Women are also succeeding admirably as choral conductors. They are well fitted to take charge of and train choirs, and they readily seek for the necessary experience in this work under the guidance of the leading choirmasters in our music centers.

Another circumstance aids the woman player. The organ was formerly regarded, with much reason, as an instrument especially suited for men, but the revolution in organ building during this century has tamed the king of instruments, making it equally easy for a woman to handle, through the magic of electric control.

The qualities on which a church organist's success depends may be given as follows:

Sound musicianship.

A knowledge of the theory and practice of worship.

Thorough organ technique.

Playing for choral and congregational singing.

A sympathetic attitude toward religion and worship.

A realization that every gift of skill and personality is to be devoted to that one end.—*Reginald L. McAll, President, National Association of Organists, in the Federal Council Bulletin.*

REID MEMORIAL UNITED PRESBYTERIAN CHOIR

So far as we know the Reid Memorial Choir is the only choir in the United Presbyterian Church that follows the Westminster system developed by John Finley Williamson at the Westminster Church, Dayton, Ohio.

The plan calls for a "minister of music," who shall give full time to the development of the musical activities of that church. Four choirs are maintained: adult, high school, intermediate and junior. The members of the adult choir are

required to be present at one rehearsal a week, and at both services on Sabbath. Excuses must be given for absences and two unexcused absences means that the name is dropped from the choir roll. In return each member of the adult choir receives a voice lesson each week from the instructor free of charge.

This plan has two advantages: the interest of the members is held and the quality of the voices is continually improved. No voice lessons are given to members of the other choirs though they are taught how to sing correctly.

The Reid Memorial Choir has been organized one year. The interest of the members has remained at a high pitch; they have found great delight and satisfaction in the work. For years the Reid church music was led by a paid quartet which was probably better than the average church quartet. Our people would not consider now going back to the old plan.

Not only are the choir members being helped but the church has taken on new life and vigor. The present membership of the church is 252. During the past year the average attendance at the morning services was 205, and 209 at the evening services, for the nine months during which evening services were held. Once each month on Sabbath evening, the choirs lead in a musical service, these services are always well attended.

The adult choir has appeared several times in sacred concert in nearby cities and towns, and already has won a name for itself for the excellence of its work. The adult choir now has a membership of 55; at least 15 of these persons seldom attended church service before this plan was put in operation, now they seldom or never miss a service.

The high school choir membership is 25. These young people often assist the adult choir in the regular services and they assist in the Bible school.

The intermediate and junior choirs have a combined membership of 50; they also assist in the regular services and in the Bible school. The interest of our young people has been greatly stimulated by this plan.

The Reid Memorial Church has just closed the best year it has ever known and the pastor deeply appreciates the help the choirs have given. Our experience with the Westminster system has been such that we can heartily recommend it to other churches seeking to solve the problem of church music.—*Rev. D. L. Ferguson in The United Presbyterian.*

GOOD SINGING

As one goes about among the churches he cannot fail to realize that congregational singing is not what it once was. It is our understanding that church choirs were intended not as substitutes, but as leaders of congregational worship. Choir anthems should find a place in every service, but the congregation should be trained to sing with heartiness and spontaneity the great hymns that have had so much to do with bringing men to a consciousness of their sins and to the con-

sciousness of God's mercy. With the leadership of a good choir any congregation can be trained to sing the best hymns.

There is no better way to make a service attractive and enjoyable than to persuade and train the people to take part in the service of praise. Pastors should have frequent conferences with their choirs concerning congregational music. Many choirs are not interested in congregational singing and are unwilling to use their solo voices in leading the congregation in praise to God. Some choir members even slip out while the pastor is preaching. Such choirs are a menace to public worship, and they should be replaced by Godfearing men and women who are in sympathy with the ideals of a spiritual church. Some pastors are so far removed from earth as they are brooding over their sermons that they do not know whether the congregation is singing or not.

Let these dear holy men come down to earth and take an interest in the practical concerns of the congregation, and then their sermons will prove the more enjoyable and the more helpful. A sensible pastor will realize that the sermon is only one part of the service, essential as it may be. It may be said that there are some people who enjoy the singing more than they do the sermon. Somehow they get more out of the singing than they do out of the sermon. It is a short-sighted minister who fails to capitalize this love of singing. We sometimes wonder if church attendance could not be increased by more attention to the singing. We all know that in this music-loving age the ordinary church choir does not attract many

people to the church. Would not good, intelligent church singing do so? By all means, let us have good congregational singing in our churches.—*The Watchman-Examiner.*

* * *

A plan to improve the congregational singing in our churches has been formulated, based upon a study of congregations which have the singing habit, but which sing better at some times than at others. An analysis of such a congregation indicates that when the hymn is a familiar one, the people sing heartily; when the hymn is unfamiliar they do not. This experience has led the National Music Week Committee to formulate a plan which is described in a pamphlet entitled "Enlarging the Hymn Repertoire" and to be obtained without charge from the Committee at its headquarters, 45 West 45th Street, New York City. This pamphlet gives suggestions for an organized effort to have the congregations become better acquainted with some of the unfamiliar but beautiful hymns in their respective hymnals.

This plan, briefly, is that the minister and choir-master of a church shall select a certain number of unfamiliar but inspiring hymns from the hymnal and shall devote especial attention to the singing of these during a period of weeks or months. This singing may either be at special meetings or as a part of the regular mid-week service. This singing is to be supplemented with a narration by the pastor of interesting facts about the writings of the hymn, its religious significance and its devout interpretation.

Matins and Vesper Services

AN EVENING OF "HYMNS OF THE CHURCH UNIVERSAL"

(Use the information in this article and the Hymnal.)

If any Christian lack breadth of spirit, let him study his hymn book and it shall be given him. The Methodist Hymnal, like the hymn books of all other evangelical churches, contains the great hymns of the ages, but what diversity of authorship it discloses!

Glance through your hymnal and note the authorship of the following hymns: "In the Cross of Christ I Glory" was written by John Bowring, "an eminent English politician, statesman, foreign minister, and literary man," "Jesus, the Very Thought of Thee," was composed by Bernard of Clairvaux, "an eminent monk;" Bernard Barton, known as "the Quaker poet," gave us "Lamp of Our Feet, Whereby We Trace."

Clement of Alexandria, a church father of the second century, wrote "Shepherd of Tender Youth." "Take the Name of Jesus With You" was composed by a Baptist woman. John Henry Newman, high churchman, and later a Roman Catholic cardinal, gave us "Lead, Kindly Light." Joseph Addison, the poet, wrote "When All Thy

Mercies, O My God." John Hay, Secretary of State under President McKinley, wrote "Defend Us, Lord, From Every Ill."

Robert Grant, a layman, active in public and political life, wrote "The Starry Firmament on High" and five other hymns. Sir Walter Scott wrote "The Day of Wrath, That Dreadful Day." Unitarian clergymen gave us "It Came Upon a Midnight Clear," and "God Bless Our Native Land." Congregational clergymen are the authors of "My Faith Looks Up to Thee," "Must Jesus Bear the Cross Alone?" and "Lead On, O King Eternal."

The poet Tennyson gave us "Strong Son of God, Immortal Love." Count Zinzendorf, the apostle of the Moravians, wrote, "Jesus, Thy Blood and Righteousness," and two other hymns. A Lutheran pastor wrote "My Jesus, As Thou Wilt." Thomas More, the noted Irish poet, wrote "Come, Ye Disconsolate." John Newton, "the child of many prayers, the profligate youth, the wicked sailor boy, the contrite penitent, the happy Christian, the consecrated minister, the eminent divine, the sweet singer, wrote "Amazing Grace! How Sweet the Sound" and twelve other hymns.

Robert Robinson, a Baptist minister, wrote "Come, Thou Fount of Every Blessing." John Milton wrote "The Lord Will Come and Not Be Slow." George Matheson, an honored minister of the Church of Scotland, wrote "O Love That Wilt Not Let Me Go." Martin Luther gave us "A Mighty Fortress Is Our God." Gustavus Adolphus, king of Sweden, wrote "Fear Not, O Little Flock." Cowper, the poet, wrote "There Is a Fountain Filled With Blood," "O, For a Closer Walk With God" and eight other hymns. Frederick W. Faber, high churchman and later a Roman Catholic priest, wrote eleven of our hymns, among them "Faith of Our Fathers, Living Still" and "There's a Wideness in God's Mercy." Fanny Crosby, a Methodist and a prolific writer of gospel hymns, gave us "Blessed Assurance, Jesus is Mine" and many other hymns.

In addition to this list—which might be greatly extended—we note laymen in walks of life as diverse as the following who have contributed to the making of our hymnal: An eminent physician, a social reformer, a distinguished editor, a London bookseller, and a Danish teacher.

There are twenty-two hymns in our hymnal whose authorship is unknown, and among them are such popular hymns as "Come, Thou Almighty King," "How Firm a Foundation," and "Jerusalem, My Happy Home."

From the pen of Samuel Wesley, the father of John and Charles Wesley, we have one hymn, "Behold the Saviour of Mankind." John Wesley's name is connected with seventeen hymns, all but three of which are translations, principally from the German. Charles Wesley, "the poet of Methodism," wrote more than six thousand hymns. Our hymnal contains 121 from his pen, or about one sixth of the total number in the hymnal.

Isaac Watts, a Nonconformist minister of the seventeenth century, has been called "the father of English hymnody." Our hymnal contains fifty-three of his hymns. Comparing Wesley and

Watts, the author of *The Methodist Hymnal Annotated*, a book that every Methodist should own, says: "Watts' great theme was divine majesty and no one approaches him in excellence upon this subject. Wesley's grandest theme was love—the love of God—and here he had no rival."

Among the great poets who have contributed to hymnal we note: Joseph Addison, John Milton, Alfred Tennyson, Thomas More, John Dryden, Oliver Wendall Holmes, Sir Walter Scott, Sidney Lanier, William Cowper, William Cullen Bryant, John Greenleaf Whittier, Elizabeth Barrett Browning, and Rudyard Kipling.

Not less than sixty-four of our hymns were written by women. Ministers of other denominations have contributed generously to our hymnal: Unitarians, seven hymns; Congregationalists thirty; Presbyterians, twenty-five; Baptists, twenty-five; clergymen of the Church of England, one hundred and one; besides nineteen others by bishops of the Church of England.

Among the great musicians who have written music used as the setting for hymns are Beethoven, Gottschalk, Gounod, Handel, Haydn, Mendelssohn, Mozart, Rossini, Schumann and von Weber.

A study of the great hymns of the ages, with special reference to their diverse authorship, would do much to bring all branches of the church of Christ closer together. After such a study who would dare to claim that his particular church had a monopoly of the Holy Spirit?

Would it not be worth while to make a journey of discovery through the *Methodist Hymnal*? One program could be planned featuring the hymns of great poets. Another might be arranged with hymns of great musicians as its subject. An interdenominational hymn evening would be an enlarging experience. Famous hymns by laymen would provide a theme for still another program. Hymns of great clergymen would naturally follow. Surely it is only ignorance that makes our hymnal a closed book.—H. H. Smith in *The Epworth Herald*.

A BIBLICAL DRAMA

The *Boy Life of David*, dramatized by the Rev. J. R. Bardelmeir, D.D., in monologue, accompanied by orchestral music, was presented in the Presbyterian church, of which he is pastor. In speaking of the drama, Rev. Bardelmeir says, "Our church seats 400, and many were turned away. We received many telephone calls and letters of appreciation. The service, including singing and prayers, was 1 hour and 40 minutes long. We shall present *David the King* next month.

The Boy Life of David

Act One—1 Sam. 16:11.

Scene—David Slaying the Lion.

Place—Out in the Field.

David Soliloquizes; His Thrilling Experience.

He is inspired to write Psalm 23.

Act Two—1 Sam. 16:23.

Scene—David Rehearsing His Music.

Place—In the King's Garden.

Time—At Eventide.

David Soliloquizes on God's Glory.

David is inspired to write Psalm 8.

Act Three—1 Sam. 17:15-20 and 1 Sam. 17:45-47.

Scene—David is Sent to the Brothers; David and Goliath.

Place—Bethlehem; and Battlefront.

David Soliloquizes About the Battle.

David Meets Goliath.

Act Four—1 Sam. 24:4-13 and 1 Sam. 26:7-25.

Scene—David Spares Saul's Life.

Place—The Wilderness of Gibeah.

David Returns the Spear to Saul.

(The following lines were printed on the back of the program folder.)

Explanation

The pastor has no desire for sensationalism, but

believes that more truth comes to us through vision than in any other way. Thus this attempt.

There are four distinct lessons the pastor wishes to leave with you, namely:

Act One: God's protecting care.
Act Two: God's glory revealed in nature.
Act Three: God's enemies rebuked.
Act Four: God's goodness exemplified.
Seats Free. A Royal Welcome to All.

Music for Choir and Organ for October

Anthems

O Praise the Lord of Heaven—*Arensky*.
Lord, Our God Have Mercy—*Lyoff*.
The Lord Is My Light—*Speaks*.
Hark, Hark, My Soul—*Shelley*.
Omnipotence—*Schubert*.
O, Mother Dear, Jerusalem—*Shelley*.
Sanctus—*Gounod*.

Prelude

Angeles—*Massenet*.
Chorale and Prayer—*Boellmann*.
Chanson Triste—*Tschalkowsky*.
Hymne Celeste—*Friml*.
The Answer—*Wolstenholme*.
Wiegenlied—*Spinney*.
Andante Pastorale—*Alexis*.

Offertory

Minuet—*Wilkes*.
Andante—*Beethoven*.
Still, Still With Thee—*Foot*.
In Olden Times—*Scarmolin*.
O Lord, How Manifold Are Thy Works—*Barnby*.
Praise the Lord—*Randegger*.

Postlude

Postlude—*Batiste*.
Sortie Festivo—*Boslet*.
Fantasia, in F—*Poller*.
Festive March—*Blackmore*.
March in B Flat—*Hammersell*.
Allegro Pomposo—*Lacey*.
Festal March in E Flat—*Guirand*.

What the Readers Say

My Dear Mr. Ramsey:

I thank you very kindly for the letter you wrote me, and the kind things that you said. They come as rain to a dry and thirsty land, making one feel as though the struggle has not been in vain. Many times the clouds roll dark and heavy to us all, and we know through it all, that the shining of the sun is just beyond.

But why should we wonder if God still has an eye on this old world? A look through the *Expositor* will convince one that many are still making good in life. The help I have received from the magazine is greater than I will ever be able to tell. One has been on my study table each month since February, 1923, and will continue to be there for some time to come.

I have had some measure of success since coming here. The two years have resulted in 79 converts with about 25 inactive old members revived. I am inclosing a couple of copies of the little bulletin that I run each week. If you think them worth considering and would want some from time to time, I will be glad to send them.

Again thanking you, I am, very gratefully yours,
M. C. Brubaker, Elizabeth, Penna.

Dear Co-labourer:

Please find enclosed \$3.25 for renewal to the *Expositor* for the year and a copy of the *Expositor's* Ministers Annual for 1929. Words fail to express our appreciation of the *Expositor*. It certainly merits a place in every minister's study.

We wish for you the rich blessings of the Master throughout the coming year.

Very sincerely yours,
R. E. Daughette, Peters, Nebr.

Dear Sir:

Inclosed please find check to cover my renewal subscription to that best of all helps for good pastors and preachers who are anxious to become better pastors and preachers. Very cordially,

Samuel T. Clifton, Providence, R. I.

Dear Expositor:

Will you kindly come to me once each month with your many useful and helpful suggestions your inspirational sermons and your interesting news. I need you, I can't get along without you, so please hurry along and come regularly. The inclosed check will just about cover your transportation on your monthly journeys. Very truly yours,

N. K. Feddersen, Milwaukee, Wisc.

Dear Friend:

I must add a word of appreciation for the excellent paper you publish. Although I am young in the work in years, I have already noted the value of the *Expositor* in comparison with other religious journals. I have thoroughly enjoyed and profited by it. Your editorials are truly great. Many times they strike a vital point that gives me a boost for days. May your on continue its helpful ministry.

The sermons are also very helpful. "Higher Than I" made a lasting impression. The talks From a Preacher to His Son reassure us in our endeavors for Christ.

It is needless to recite further. It's all good and helpful, and true to the Master and His message.

May 1929 be a banner year for "our" minister's trade journal. Sincerely yours in His service,
Harold N. Tollefson, Brunswick, Me.

Expositor Readers Please Answer

Kind Friend:

Can you suggest to me a book or direct me to one, or a help on conducting church bazaars and fairs? We plan to have a bazaar in October.

Any suggestions that are helpful will be gratefully received. But we would like something like a compilation of methods used in various places that have succeeded that might help us.

Thank you for reply. Very truly yours. Chas. D. Maurer, Salem Depot, N. H.

The Expositor:

Will you kindly advise me if there is any company or publishing house that furnishes large Sentence or Text Cards to churches for display in outside Bulletin Boards similar to those supplied Unitarian Churches by the Wayside Pulpit of Boston.

A reply at your earliest convenience will be greatly appreciated. Respectfully yours. W. I. Eck, The Dalles, Oregon.

Gentlemen:

As a reader of the *Expositor* I am writing you to find out whether or not you can give me the name and address of some firm or individual who furnish churches with bazaar outfits, such as fancy

needle work, fancy stationery, etc., whether Japanese or American made. If so, kindly inform me of the address. Yours most truly. (Rev.) S. W. Adair, 114 Tamarind Avenue, West Palm Beach, Florida.

Dear Mr Ramsey:

Herewith I enclose check for \$3.25 being on subscription for *Expositor* until October issue, 1930, and the Annual for 1930.

You invite us to ask all kinds of questions relative to Church life and work. I have found the answers published often very illuminative and helpful. I have an unusual question to ask and it may not be possible for you to give information for there may be no definite answer. My question is: "Can you tell me the correct way a church bell should be rung or tolled which precedes the hour of public worship?" We have one bell of fine tone. The sexton has his own method of ringing, beginning fifteen minutes before the hour of worship. I am not satisfied with the way it is done. It sounds too much like tolling for a funeral. I like a bell calling people to worship, and would like it to be done in the best possible way. Sincerely yours, John C. Sycamore, 235 Oak Street, Holyoke, Mass.

Gold-Mining in the Scriptures The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

THE SEVEN SPIRITS OF GOD WITNESSING TO JESUS

Hoi eisin ta hepta pneumata tou Theou, apostalmenoi eis pasan tehn gehn, Which are the seven spirits of God sent out into all the earth. (Rev. 6:6b.) God's Holy Spirit is one: wherefore then this puzzling statement—seven world-sent Spirits of God? Well, in the Bible seven is characteristically a sacred number, symbol of fullness and of perfection. Applied to the Holy Spirit, therefore, it signifies the fullness and variety of His workings.

Hotan eltheh ho kraklehtos hon egoh pempsoh humin para tou Patros . . . ekeinos marturehsei peri emou . . . Ekeinos eme dokasei, When cometh the Paraclete, whom I will send to you from the Father . . . that One shall witness concerning me . . . That One shall glorify me. (Jno. 15:26; 16:14.)

Combining these two passages, we see clearly that the main mission of the Holy Spirit, in His seven-fold operations in the life of humanity, is to witness for Jesus and glorify him in the world.

But may there not be some definite numerical significance in the term *ta hepta pneumata* of God? May there not be discovered seven specific spheres of the Spirit's action, or seven witnessing agencies

through which the Holy Spirit has borne witness to Jesus through all history? It certainly seems to be so; and this yields a unique subject for examination, a striking theme full of rich sermonic suggestions.

What then is meant by *ta hepta pneumata tou Theou apostalmenoi eis pasan tehn gehn*? We take it to mean this, that when we look into the world's life comprehensively and comprehendingly, we clearly see manifested seven spirits vitally operative in man, working unto the exaltation of human life and the glorification of the Son of Man. These Seven Spirits of God witnessing for Jesus in all the world are the spirits of Beauty, of Knowledge, of Aspiration, of Adoration, of Brotherhood, of Sacrifice, of Love. Each of these has been implanted in the human-soul by the Holy Spirit; an inner urge unto higher things, whose objective is the glorification of Jesus in the uplift of humanity. These seven form the subject of our study today; these furnish the topic for thrilling sermons—if we are able!

1. The Spirit of Beauty Witnessing to Jesus.

The Westminster Confession of Faith has a noble chapter, added in modern times, "On The Holy Spirit." That chapter confesses faith in the

Holy Spirit as the Author of all Beauty, natural and spiritual. That Jesus himself loved beauty we well know. *%alamathete ta krina tou agrou pōhs auksanousin; ou kopinōhsin oude nehihousin; legōh de humin hoti oude Solomōhn en paseh ieh dokseh autou periebaletō hōhs hek toutōhn.* Matt. 6:29. And Christ's love for beauty has inspired beauty-love in countless thousands of hearts. Love of beauty and search for it not only in all realms of nature, but also in poetry, music, painting, architecture, and every fine art. This longing after beauty is an inner urge, and to the spiritual heart it witnesses to Jesus through whom all beautiful things were made. Indeed, the amazing thing is that though Jesus cultivated no flowers himself, painted no pictures himself, builded no cathedrals himself, wrote no poems himself, composed no music himself, nevertheless he has been the vital inspiration of all the finest and best of these that the world has produced since Christ came to earth. The longing for Beauty is one of *ta hepta pneumata tou Theou apostalmenoi eis pasan tehn gehn* which witness unto Jesus Christ.

2. The Spirit of Knowing Witnessing to Jesus.

What was the fatal urge, which impelled primal humanity to eat of "the tree of the knowledge of good and evil?" We know not; but the longing to know, whether good or evil, is innate. Two worlds are concentric at the locus of the human mind, the world of Nature and the world of Truth; and to discover all facts and forces in the natural world, as also to know all truth in the immaterial realm, is man's inextinguishable passion. That passion was enkindled, that urge was implanted, by the Holy Spirit of God that man might ever grow, and ever climb towards "the measure of the stature of the fulness" of the knowledge of Him in whom all truth dwells. And eternally, saved men shall seek to know more and more, and all shall be to the glory of the Saviour who has called them "out of darkness into his marvellous light." The more the saints know the more Jesus is glorified!

3. The Spirit of Aspiration Witnessing to Jesus.

Aspiration is the normal fruit of increased knowing. The benighted South Sea cannibals lay content in their utter ignorance and brutishness. But at the first dawning rays of knowledge, eager aspirations began to stir in blind souls! As knowing increased, aspiring grew more and more eager. "Truth is in Jesus," and the longing to rise, to be better, nobler, purer; to get clear of the clay and soar aloft; this is the inevitable consequence of knowing that Truth. True scientific education should ever breed a noble desire after character; literary and artistic culture would fail of its highest aim did it not arouse high ambition to be knightly, pure and true; but increasing knowledge of spiritual realities, of what the Bible calls "the deep things of God," this sets the soul aflame with all holy aspirations. The Holy Spirit who is the Author of all Beauty stirs men's minds to science, art and culture; though these be merely humanism. But longings after God in Jesus Christ are something far higher and more divine!

And these glorify Jesus with a glory that shall be eternal.

4. The Spirit of Adoration Witnessing to Jesus.

The next step beyond Aspiration is Adoration: when aspiration leads to the Presence the soul falls and adores, by constraint of the Holy Spirit. On the other hand, if ever the spirit of holy aspiration dies out, forthwith the spirit of adoration departs from that soul or from that church. And wherever the spirit of solemn adoration of God dwells amongst Christians, there Jesus Christ, God's true and only Son, is testified unto and glorified. For of the Seven Witnessing Spirits of God sent forth, these twain go hand in hand and cannot live apart from each other.

5. The Spirit of Brotherhood Witnessing for Jesus.

Heis gar estin humōhn ho didaskalos, pantes de humeis adelphoi este, For one is your Teacher, and all ye are brethren. *En toutōh gnōhsontai pantes hoti emoi malhehtai este, ean agapēhn echehte en allehois.* In this shall all men know that ye are disciples of mine, if ye have brotherly love (to one-another). But the spirit of brotherhood comprehends more than fellow disciples, and makes every man my brother. *Ou gar sunchroēntai Ioudaioi Samareitais,* For Jews don't associate with Samaritans. But the Holy Spirit had implanted in this son of an alien race the urge to help, relieve, serve a brother man. This gave the parable of the Good Samaritan. *Tis toutōhn tohn triōhn pleksion dokēi soi gegonenai tou empesontos eis tous lehtas?* Which of these three stems to you to have proved neighbor to him that fell among thieves? And we all know his answer and Christ's response, *Poreuō kai su poiēi homoiohs!* All charitable work, all devoted medical service, all inspired scientific searching out means and methods of conquering cancer, hook-worm, tuberculosis, yellow fever, and other woes of mankind—these are the product of the Brotherhood urge, fixed in the heart of the sons of men to glorify the Son of God; the true work of the Holy Spirit of God.

6. The Spirit of Sacrifice Witnessing for Jesus.

Service may call for self-sacrifice, but self-sacrifice is something far higher than service itself. Even the Good Samaritan gave little if any self-sacrifice. Spending a little money, putting himself to some inconvenience, he was a neighbor but he was not a hero. *Meizōna tautehs agapēhn oudeis echei,* Love greater than this hath no man. *hina tis tehn psucheēn autou theh,* that any one his life should lay down. That is heroic; that is Christlike; that is inspired by the Holy Spirit, and it is to the glory of the Christ who loved us and died for us!

7. The Spirit of Love Witnessing for Jesus.

Space fails me; I can only add that Love crowns all the rest, is the supremely divine urge which the Holy Spirit enkindles in human hearts to the glory of Jesus. Love is the greatest, most Godlike of *ta hepta pneumata apostalmenoi eis pasan tehn gehn*; it is God Himself, *hoti ho Theos agapēhn estin!*

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

WILLIAM J. HART, D.D.

"I AM A CHRISTIAN"

Eph. 1:1. "To the faithful in Christ Jesus."

In Hankow I spent a long evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He had told many incidents of the devotion of the Christians. Here is one:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform by a jeering crowd.

"If you will renounce this Jesus," said the tormentors, "we will let you go."

"I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed, my spirit will remain in this place as a witness to my Lord."

In the face of such courage and such a testimony he was released.—*Stanley High.*

THE RED CARPET

Num. 27:20. "Thou shalt put some of thine honor upon him."

"The missionary sermons to which I listened in my youth left me quite cold," Lord Lytton, former Viceroy of India, told a big London Missionary Society's laymen's lunch at the Memorial Hall.

"It all seemed to be a matter of statistics of alleged conversions. But I have spent five years in India, and have seen the self-sacrificing lives and service of many missionaries. I have felt ashamed of the red carpet always extended before me as governor, for I thought it was the missionaries who really deserved to walk upon it."—*The Christian Advocate.*

REJOICING IN GIVING

Acts 3:6. "But such as I have give I thee."

When the *New York Times* was making an appeal for the Hundred Neediest Cases during the Christmas season of 1928, a physician from New Jersey sent the following letter:

"When first starting out in the medical profession some forty-nine years ago, I read a remark of Professor Boerhave, surgeon of Vienna, to wit, 'the poor are my best patients, for God pays their bills, and I have found it to be eminently true in my personal experience. . . . Every physician with a heart practices this religion all through the year. Personally I have given several hundred dollars' worth of services and a third as much in money to those whose necessities demanded it during this year and many other years. I rejoice in it. God bless you and your efforts. May they be crowned with abundant success, 'in full measure and running over.' This is my fourth year as a contributor to your fund."

VISIONS ON CANVAS

Acts 2:17. "Visions . . . dreams."

"I dream dreams and see visions, and then I take my brush and throw the dream or the vision in a painting upon the material canvas." Thus answered Raphael to the query as to how he produced such master artistry.—*The Christian Advocate.*

TESTIMONY OF STANLEY JONES

1 Kings 8:56. "There hath not failed one word of all his good promise."

Describing his conversion, and then his call to the mission field, Dr. E. Stanley Jones says in "Christ at the Round Table":

"Soon the Voice was quietly saying, 'I want you across the seas—will you go?' I assented at once; there was no struggle, none for me—but for mother? The call to the ministry was a hard blow to her, but this news that I would go to the heart of Africa crushed her. I saw by her letters that she was pining away and I received the dreaded telegram from my octor brother: 'Come home, mother dying.' I sat in the train to go on the long journey and the Accuser seemed to sit beside me: 'Now, this is the call to the mission field—you've killed your mother.' Then my struggle began: would I bend to her will? If so, she would live. Would I go on with the fulfillment of what seemed God's will for me? If so, she would die. I loved her more than I love life, and yet I seemed to be killing her.

"She was just alive when I arrived, had been twice reported dead, so low had she sunk. What was the matter? My brother said he did not know—she just refused to live and was dying. But I knew. And I also knew which way I should have to take whether mother died or lived. It was the hardest thing I ever told God, but I told him. When I made the decision to follow at any cost, to the amazement of everyone God raised up my mother. Not only brought her back into a new physical life, but brought her into a new spiritual life and outlook. Instead of trying to keep me back, she was proud to send me. The next few years of her life, were so radiant that when she did die, it was not death. 'Do not put a crepe upon the door, put a bunch of white flowers instead; and do not lay me out in black, dress me in white, for it will be my coronation day—the happiest day of my life, for I shall be with Him,' she said before she slipped away.

"Christ has not failed me. He never has."

FOUND DIVINE GRACE SUFFICIENT

2 Cor. 12:9. "My grace is sufficient for thee: for my strength is made perfect in weakness."

One of our most useful missionaries in India has been Mrs. Ada Lee. She has gone through the furnace of affliction, put in approximately fifty years of service, and once, in what is known as the Himalayan disaster, or landslide, she had a family of six beautiful children wiped out in one night. Instead of losing her faith she received such spiritual inspiration, and the promise ("My grace is sufficient for thee") was so marvellously fulfilled in her, that she came back to Calcutta and took care of other people's children. For thirty years she has taken care of orphans and other children in the name of the six children who were taken home in one night.

This was one of the touching incidents told by Bishop F. W. Warne, of India, before the General Conference of the Methodist Episcopal Church, in May, 1928.

ALL SERVING A COMMON CAUSE

Col. 4:11. "Fellowworkers unto the kingdom of God."

New York newspapers recently printed the following letter from John D. Rockefeller, Jr., to Cardinal Hayes: "I have seen in the newspapers that a campaign is being conducted this week on behalf of the Catholic charities of the archdiocese of New York. Although I have not been solicited for a contribution, I feel that this work has a claim on the citizens of New York regardless of religious faith. In trying to meet human needs and make life happier for our fellow men we are all of us, Catholics, Protestants and Jews alike, serving a common cause."—*Grove Patterson.*

THE WAY A THING IS DONE

Judges 11:10. "If we do not so according to thy words."

Mrs. Carrie Jacobs-Bond was invited to give a concert at the White House when Theodore Roosevelt was president. In "The Hard Roads of Melody" she speaks of the event:

"Among other songs which I sang that night was one that had these words in it: 'It ain't so much the doing, as the way the thing is did.' As I sung these words President Roosevelt came over to the piano, put his hand on mine, stopped the song and said, 'Mrs. Bond, you will never say any truer words than those'."

BRILLIANT MEN AT THE BOWERY MISSION

Ezek. 18:30. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

In an article on "Music at the Bowery Mission," the pastor, Dr. John R. Henry, wrote:

"Two of the most dilapidated human exhibits that ever entered the Bowery Mission were Victor Benke and T. A. Owen. When a request was made from the platform for a pianist, Benke, present for the first time, responded. The sight he presented even in that home of the ragged created a spontaneous and uproarious gale of laughter and ridicule. But Benke was a graduate of one of the

best musical schools of Austria and a genius as well. As he played, ridicule changed to applause. He became the organist of the Bowery Mission and delighted many thousands until the day of his death. Owen was a graduate of Oxford. Owen wrote hymns, Benke composed the music. One of their hymns, "How Can I Look on Calvary's Cross," has been sung around the world. This hymn illustrates in a striking way that good birds may come home to roost as well as evil birds. In a Gypsy Smith evangelistic campaign in the red light district of Chicago this was one of the most effective hymns. One night it was being beautifully sung on the street by one of the women redeemed in the campaign. A man chanced along who was already a confirmed drunkard. This song was the influence used by God to touch his heart. He is today one of the ablest men on the staff of the Bowery Mission where this beautiful hymn was born.

LISTEN TO THE FIRST VIOLIN

Fritz Kreisler—Steward

Acts 3:6. "But what I have, I give you." (Weymouth.)

"I was born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of providence. I did not acquire it. So I do not deserve thanks for the music.

"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly are a crime against society.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!"

SONG OF THE MAN WITH THE WOODEN LEG

Psa. 119:54. "Thy statutes are my songs, as I wander through the world." (Moffatt.)

"Ada Vachell of Bristol" is the story of a brave, gifted, delicate lady who devoted her life to the blind, deaf, crippled poor of the city of Bristol. Her contact with the maimed and halt was made in the ceaseless round of slum visitation, dens of filth and want, sometimes revealing a brave endeavor to triumph over adverse conditions.

A guild was formed with a startling motto, *Laetus sorte mea* ("Happy in my lot"), and indissolubly linked with it was the tug of war hymn, "The Son of God Goes Forth to War." "I can picture him so well, sitting close to the fire. . . . the wooden leg stretched out, his rough, rugged old face softened as he sings in husky voice:

"Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train'."

THE CLINGING WREN

Matt. 6:26. "Look at the birds which fly in the air." (Weymouth.)

If a wren can cling
To a spray a-swing
In the mad May wind, and sing and sing,
As of she'd burst for joy;
Why cannot I
Contented lie
In His quiet arms beneath the sky,
Unmoved by earth's annoy?

—Dr. F. B. Meyer.

AS ONE HAVING A GREAT INHERITANCE

Zech. 8:13. "So will I save you, and ye shall be a blessing."

The New England conscience is not confined to New England, so *The Pasque Petals* (Aberdeen, S. D.) would teach us:

I said to my Soul I would take
Nor question the whence nor how.
I scorned the Parson's Heaven and Hell;
I would live Here and Now.
I mocked at Life, and I scoffed at Love—
(Love passing, scars left deep)
I said 'twere getter to laugh and die
Than to live loing and weep.

But I had not reckoned the blood that fed
The poor, bruised heart of me.
Nor visioned the strength of that crimson thread
That could live for a century.
I had not counted my mother, Elois,
As poor as a lily's breath;
Nor my grandmother, Constance, stately
and good:

Nor the one named Elizabeth:
Nor the one who had mothered a bishop son,
Whose blood flows in my veins.
How could I know that the virtue of them
Bound me with forged chains?
How could I know that their dear, dead
hands
Would reach and draw me back
Their child—in spite of the grave itself
Into the beaten track?

I'm teaching the "Corner" school again
And I sing in the Methodist choir.
And I'm stroking a cat with topaz eyes
As I sit and write by my fire.
Yet, if "Teacher" is good (as the children
say)

Freely I here confess,
It is not I who am good at all—
Perhaps it's Elizabeth . . . ?
—Zelda F. Melton (*The Literary Digest*).

LITTLE SONGS OF THE SOUL

Zech. 8:19. "Joy and gladness."

Some little songs of the soul
Are as children's voices,
Songs of the Morning Stars
In which God rejoices.

Some little songs of the soul
Are as winds on the Sea,
Songs of the old and weary
Driven by Destiny.

Some little songs of the soul
Are as flowers speaking,
Songs of petals at prayer,
God in His Heaven seeking.

All little songs of the soul
Are as small birds singing,
Songs of the Homeward-bound,
And homeward winging.

—J. M. B.

IN PRAISE OF POETRY

Deut. 31:19. "Therefore write ye this song."

Without thee Nature were a book unread,
And Time's long robe of all too dull a hue.
Without thee each new morn in vain were shed
From the dark chambers of the farthest blue.
In vain each spring would don her bridal dress,
Each fall her weeds. For man would go and come,
Thunders unheard, and every loveliness
Unseen. Without thee God himself were dumb.

But with thee, O thou spring of pure delight,
Thou teacher of the meek, thou wandering voice,
Riches of heaven sent down to bless the poor,
With thee I face the gathering glooms of night
Unfearful, and within sweet hopes rejoice,
When God walks down the sunset on a moor.

—P. B. Hawkrige, in the *British Weekly*.

ELOQUENCE

Psa. 143:5. "I muse on what thy hands have wrought." (Moffatt.)

Let lips be silent.
There are so many other things to speak.
The forest colors of the misty woodland,
The sun-bathed moon fading against the sky,
The friendly hills, the wind-swept mountain
' peak,
The ribbon of the roving road on high.
The muted eloquence of these who can outvie?
Let lips be silent, then, silent and shy.

—Louise Comes Reeve, in the
New York Herald Tribune.

THERE'S FOUR IN OUR FAMILY

Seth Parker

Matt. 28:20. "And remember, I am with you always." (Weymouth.)

Last week I hitched up the mare and drove up ter Wheelbrook Center to call on the Saunders's. Mr. Saunders had been ailing—well, it must be

going on five years—and Mrs. Saunders was out doing the chores. Tagging along and doing the best he could was Billy. Billy's pretty close ter nine now.

I made it a point ter spend the afternoon with them 'cause they've been pretty hard hit of late. Last month pneumonia caught a holt of Billy's twin brother, Jack, and they lost him.

The whole family being out there all alone, they'd got ter mean extrie much ter each other and with scraping along and a sorrow coming like that 'twas pretty hard going fer Mrs. Saunders and now and then she kind of needs a man's hand ter take a holt and git things started.

We sort of puttered around doing this and that and while we was in the barn she set down on the grain bit and I set on the floor and we had a little chat.

While we was talking she told me a little story about Billy what kind of stuck in my crop. It seems he was pretty proud of having a twin brother and when he'd git ter squabbling with the other young ones he'd say, "There's four in our family, Mother and Dad and Jack and me." Fer some reason or other the way he said it seemed ter have quite an effect on the other young ones. After Jack died Billy was so much in the habit of saying there was four in his family, he'd say it without thinking. The young one's didn't mean nothing by it, but they'd say, "No, there ain't either. There's just three of yer now."

Billy'd git his dander up and come right back at them, "There's four in our family. Mother and Daddy and er—er—er me."

Then the young ones would laugh at him and tell him he couldn't count straight, but he wouldn't give in. He kept asking his mother if there weren't four in his family and she'd say, "No, Billy, there's only three now," but there weren't no use arguing with him. He still held out there was four of them.

One day he come legging it home from school fer dear life and hollers to her half way across the barn yard. "Mother, h'aint Jesus with us all the time?"

"Of course he is, Billy," she sez.

"There," he sez, beaming all over, "I told yer there was four in our family."

* * *

Well, sir, when Mrs. Saunders got through telling me that story I guess there were tears in the eyes of both of us. There weren't much praying apparatus in the barn, but we got down on our knees out there by the hay and had a little talk with the fourth member of Billy's family.

When I got home that night I couldn't git it out my head, so I sat down ter the melodeon after Ma had gone ter bed and made up a little hymn in the dark all by myself. The next day I taught it ter Billy and when the young ones down ter school say there ha'int four in his family, he hops right up and sings it to them.

Editor's Note—Those who want copies of Seth Parker's hymn may get them by sending five cents to Seth at *Christian Herald*, 419 Fourth Avenue, New York City, in which this story and the hymn were first printed.

JUMPING OVER AN IMAGINARY FENCE

Psa. 2:1. "Why . . . imagine a vain thing?"

"How to Get the Most Out of Business," by B. C. Forbes, contains the following:

"An eastener was visiting a Western ranch. A flock of sheep was being driven across a field. The visitor noticed that the leader and every other sheep jumped high in the air at a certain point. As there was neither ditch nor fence there, he was puzzled. He asked the ranch owner if he had any idea what caused the sheep to act so foolishly. 'Yes,' replied the rancher, 'Many years ago there was a fence here. It was taken down long before any of these sheep were born. Their ancestors used to jump the fence, and ever since then the sheep have kept jumping over an imaginary fence.'

"Silly sheep, you say. But don't many of us shy at imaginary fences? Sometimes I have worried over what I thought was a high barrier, only to find that the barrier existed merely in my imagination. . . .

"Before you mentally laugh at the sheep, make sure you are not equally foolish."

"TOO SERIOUS"

Gal. 6:3. "For if there is anyone who thinks himself to be somebody when he is nobody, he is deluding himself." (Weymouth.)

A business executive in a large western city was confronted with the problem of promoting one of the two men capable of filling a higher position. Both were capable and he desired his choice to be a just one. He decided upon an unusual course of procedure and summoned one of the minor employees of the office for a brief interview.

"Would you rather work under Parks or Cameron?" he asked abruptly.

Without a moment's hesitation the clerk answered:

"Cameron."

"Why?" urged the employer. "Let's have your reasons."

"Well," came the answer slowly, "everybody sort of likes to work for Cameron. When anything goes wrong he just smiles and jokes a little and soon everything is straightened out. Parks generally gets mad and it seems to take twice as long to solve the problem. Besides, he's always too serious and he acts too important."

"I presume he lacks a sense of humor," commented the executive.

"I guess that's it."

"That will be all. Please send Mr. Cameron in to me."—*The Target*.

"MY MINISTER!"

Psa. 103-21. "Ye ministers of his, that do his pleasure."

I was passing along the street the other day when a little girl I did not know ran up to me with a smile. I put my hand on her head, and as she ran off I heard her saying to a friend, "That's my minister." Her words made the whole day brighter for me, and warmed my heart."—*The Rev. J. Golder Burns*.

Young People and the Church

Plans for Working with Young People

Religious Education

RALLY DAY!

Experience has taught leaders in the work of the church the wisdom of devoting time and thought to *rallying* the forces of the church membership in the fall of the year. Some pastors concentrate the effort into one day, known as Rally Day; others organize the plan to be worked out in a week's time, Rally Week; others devote the month of October to rallying all the forces of the church, Rally Month or Loyalty Month; others begin a week of effort with Rally Sunday, conduct a campaign of personal visitation during the week, and conclude with Promotion Sunday.

Whatever plan is adopted by the pastor, it is well to remember that people do only *one* thing well at a time, and care must be exercised to avoid confusion and scattering of effort. If you desire to Rally the membership of your Sunday School, and gain new members, concentrate on that goal for a definite portion of the time; other organizations may be taken in the order of their importance to the church. Remember to keep your plan simple, so all members may have a part in working it out.

Personal effort and personal contact is your most helpful ally. No family should be left out of the plan for visitation. Where the "All Community Plan of Visitation" is followed, the territory is divided among the workers from the various cooperating organizations, cards allotted, and after visiting is done, the cards are returned to the leaders and apportioned. Where the plan is to visit only the church membership, and any families classed under "new families" in the community, it is well to make sure that new families have not already chosen their church, before your representatives call to urge affiliation with your church. Proselyting is not looked upon with favor among the churches.

Begin the plans as early as you can, select your committees and assign their work to them. Have leaders use care to see that all printed matter is ready, that addresses are correct, and that facilities are provided for tabulating reports as they are turned in by the workers. A most important point, in case you are rallying the Sunday School, is to make sure you have teachers to care for the classes as they form. Sunday School teachers, worthy of the name, are not easily secured, and if you fail in this one matter, your attendance will soon dwindle, even after a successful rally.

Tokens, badges, doorknob hangers, etc. may be secured from the leading Sunday School supply houses. You will find the names of companies in *The Expositor* from month to month, but especially in the September issue. Look in the Index and the Advertisers' Directory.

Pastors, remember to rally your own forces first; then rally the forces of the leaders upon whom you and the success of the rally must depend; then, lastly, rally the church membership or the

Sunday School membership, whichever your plan includes. A rally that does not carry over the spirit of enthusiasm and loyalty into the months following the concerted effort is not worth the time it takes. Rally for the purpose of keeping the work on a high and enthusiastic plane.

RALLYING THE CHURCH SCHOOL

The program should be carefully planned. Haphazard work will no longer suffice. It never has sufficed. The mere fact that we designate the day as Rally Day does not make it so. There is something in a name but not everything. The program that is hastily thrown together will not answer in this day of careful preparation.

Most of the schools reassemble the first Sunday in September. The church school council or the committee entrusted with the task should meet at once and shape the program for the day. Too much thought cannot be put into it. It would be better still if the program has been outlined before the school closed in the summer.

The principal of a large city school once said to me: "I never leave my school at the close of the term without making all preparations for the opening of the following term. When I go back all preliminaries are completed. I simply open my desk, take out my papers, and the work begins. There is no rushing about to complete unfilled orders or hasty attempts to do what cannot be done hastily." It should be so in the Sunday School. Hasty work, except in the case of emergency, is not good work—and Rally Day should prepare the teacher and pupil alike for the coming term.

All of which means that the program must have purpose. It is not simply calling the school together and entertaining them. The purpose is to prepare the pupil for a fresh start on the voyage of discovery in the realm of truth. Every one who starts out on a voyage of discovery prepares for the journey and has some definite objective. It is the time of all the year when the major emphasis can be successfully placed on the value of religious education.

In our national insistence on the necessity of education we are in very grave danger of overlooking the primary significance of the religious emphasis. There is no greater question confronting us today. If we are to answer it effectually, the church must carry its own responsibility.—Rev. W. G. Sargent, D.D.

SCHOOL NO PLACE FOR LOCKSTEP TACTICS

"Regimentation and lockstep are not conducive to personal growth," says S. R. Logan, assistant superintendent of schools, Winnetka, Illinois.

Human beings cannot afford to be pawns of corporate power, nor can society afford to have

them as such. The measure of social success is the individual person. Surely adequate opportunity should be provided in the school for an individual to choose his work and to do it in his own way at his own rate in voluntary cooperation with his fellows. In making men and women of hardihood, vision and initiative, fit for new frontiers, method as well as content is important.

Religion and democracy call for a more personal type of schooling. People are at last eager to use their schools for democracy, realizing that reasoned freedom, initiative, self-control, equality, and the exercise of mutual responsibility in the schools are essential to abundant personal life and social progress in the larger community as well as in the school community.

A society within a society, the school needs to be looked upon as the new world in embryo. It may richly provide types of social organization which sociologists designate as primary, intermediate, and secondary. To bring about effective, responsible membership, or partnership, of every child in the infinite series of identifications which constitute expanding human life is the all inclusive job of the school.

YOUR AFTERSELF

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with "the devil-grass, wild oats"? Will you let him come and take your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny!—*David Starr Jordan.*

TRAINING FOR MANHOOD AND WOMANHOOD

The extremist, like the poor, is always with us. He is with us in his insistence that education should be for its own sake only, having no practical end in view beyond what it will do in the man who is being educated. Then there is the extremist at the other end of the question who contends that an education is not worthy of the name which does not aim at the subject's usefulness.

The truth lies between the two extremes. Education (falling back upon its derivation) assumes something in man that the process can lay hold of and develop and bring to the fore. There is something so big and fine and worthy in a man that if it become educated would seem to justify the undertaking altogether apart from any considerations of the part he is to play as one among his fellows. There is really something superb and magnificent in a thoroughly furnished and disciplined mind, as well as (using "mind" here in a restricted sense) in the set and direction it gives to the whole personality. The well educated person who by and during the process has not become a snob, gets far more for himself out of his environment, the human and the rest of it.

But logic is also with him who insists on the pragmatic test of an education. What is it good for beyond being its proud and happy possessor? Will it stand the rub of life? What place in this workaday world does it fit a man to take? Work he must; will it make him a better worker? It is being properly insisted that a "liberal education means" far more "than 120 semester hours" ever so conscientiously invested in its acquisition. What will it do in those hours when man is up against the hard problems and the difficult tasks which he is sure to meet with outside of classic walls?

The minimum of the classics and other courses now characterizing the curricula of the schools leaves the mind less deeply disciplined in these desirable directions. The loss here is made up in another way in the substitution of the more practical. Perhaps the thinker is being sacrificed to the doer. Yet no legitimate objection can be offered to "education for vocation," especially when the education thus connotated still deserves the name. For in this "practical age" from which it is not easy to wrest a living, it is not enough to "know" and be "able to think" but to be in possession of the technique which provides the tools for the task.

President Faunce remarks upon the fact that after the war the ex-service men came trooping back into the colleges. One of them gave the reason: "Because we college men in the service saw that we had the jump on the other fellows." "The soldiers," says President Faunce, "returned to college because they had witnessed a demonstration that trained intelligence deepened insight and instructed conscience can accomplish more in a year than massed brute strength—on the land, or in the air, or under the sea—can achieve in a half century."—*The Evangelical Messenger.*

FOUR PLANS FOR THE SUNDAY SCHOOL REV. J. ELMER RUSSELL, D.D.

1. A Class Room For Each Class

A Bible class will do much better work if it can have its own class room. In the average country community, however, the whole school meets in one room or at most in two rooms. For the present a new building or an addition to the present one

seems out of the question, what is to be done to get class rooms?

The answer is make class rooms with curtains or with screens. With curtains and with screens it is entirely possible in the average one-room school to have a separate place for each class to meet. These rooms will not be sound proof, but they will be sight proof, and most classes are more disturbed by what comes to them through the eye than by what comes through the ear.

Local conditions must decide whether screens or curtains or both shall be used. If curtains are used draw wires across the room, making them as tight as possible, and upon the wire hang the curtains, which are shoved up against the wall when not in use. Two rows of curtains across the church one way and one row the other will provide six rooms.

If there are only three or four classes to be provided for, they can be put in the corners with a folding screen in front of each. When not in use the screen is folded together and set out of the way.

The difference in ease of teaching, with the privacy of a curtain, or screen, is so great as to justify almost any effort to secure this needed equipment.

* * *

2. The Orderly Sexton

"Where are the Bibles?" This question was raised in a church in Jamestown, New York, in which a five-day leadership training school was being held.

Bibles were needed for one of the classes, and when the need was expressed, two or three women who belonged to the church in which the school was being held, started on a hunt. But they were unsuccessful, and finally one of them said, "The only thing to do is to find the sexton. He hates disorder. He can't bear to see anything lying around. Probably he has the Bibles put away in a cupboard."

The sexton was found and in a minute or two the needed Bibles put in an appearance from their place of hiding.

It is such a sexton as this which every Sunday School needs. In too many Sunday Schools the Bibles are piled up on the window sill, in a front pew, on top of the piano, or organ, or they may be tumbled in a heap on the floor in a corner.

It is not only the Bibles which are left in disorder. The hymn books are scattered about singly or in piles. The unused quarterlies and the various story papers spread around add to the room's appearance of disorder.

In most cases, the sexton will need a word of encouragement from the superintendent. He may not realize that things ought to be picked up. Possibly there may be a lack of shelves, bookcases, and cupboards, in which Bibles, hymn books, lesson supplies and story papers can be laid away. This equipment must be supplied before the sexton can be expected to keep things in order.

When he does his task well, be sure that the sexton receives praise. This will encourage him

to go on in the good order upon which he has begun.

* * *

3. An Exhibition Meeting

When you plan a meeting of teachers and officers arrange to have an exhibition meeting. Show various forms of equipment or achievement from other schools. For example, secure a collection of the various systems of keeping Sunday School records. After they are shown, raise the question whether there is anything better in any of these systems than the one which is being used in the school.

Present four or five song books and ask whether these song books are better than the one in use in the school. Of course, even if one of the new books is better, it does not follow that it can be secured at once.

Get some pictures of various Sunday Schools, of their departments, of the way their rooms are arranged. This is the next best thing to visiting the building itself.

Another exhibition may be devoted to the lesson periodicals which are in use. Bring to the teachers' meeting the periodicals which are being used in half dozen other churches and compare those with the ones you are using.

Still another exhibition which is worth while is an exhibition of note book work, or an exhibition of things made by the children, and which are to be given away as an expression of the loving spirit.

Of course, the superintendent will not try to get up an exhibition meeting all by himself. He will appoint different members of his group to assist him. One member may secure exhibition books; another, song books; another, lesson papers; another, hand work; and so on.

* * *

4. A Sunday School Mail Box

Stroll into the main room of a small village Sunday School in Ripley, New York, and you will see a mail box or set of mail boxes.

The mail boxes are about fifty in number. In fact, there is a box for every family attending the Sunday School. The family name appears on a label at the bottom of the box and the names are in alphabetical order. Sometimes, however, when a new family comes, it is given the box of a family which has moved away, although the alphabetical place of the new family would be somewhere else.

It was due to the ingenuity of the minister that these boxes are in place. He is handy with tools and made the boxes. The set of fifty is over-all about three feet square, the top not being above four feet and a half from the floor.

These mail boxes are used for distributing the Sunday School papers. In this plan, there are at least three advantages:

1. Classes are saved from interruption by the school secretary coming around with the papers. The papers are placed in the mail boxes and the members of the school can get them as they leave.

2. If no one from the family is present at Sunday School, the papers are left in the box till the next Sunday. There is no piling up of unused papers in the front pew or on a convenient window sill.

3. The Ripley people feel there is economy in the purchase of papers. Suppose, for example, there is a Junior boy and a Junior girl in one family. Under the ordinary plan of distribution, both the boy and the girl would get a copy of the Junior paper. Under the new plan, only one Junior paper goes into the mail box and only one Young People's paper, though there would of course be both a boy's and a girl's paper for a family with both a boy and a girl in their early teens.

In almost any Sunday School there is some one handy enough with saw and hammer and square to make a set of mail boxes like those of this village school. The cost of the necessary lumber and nails is trifling.

AT WHAT HOUR SHALL THE SUNDAY SCHOOL MEET?

The advisability of continuing the custom of conducting the Sunday School from 9:30 to 10:30 in the morning, prior to the morning service, and permitting the children to await the conclusion of the service in order to accompany the parents or older members of the family home, is receiving considerable discussion in many quarters.

Where children have a distance to go, the parents feel uneasy about trusting them to make the journey alone, and rather than permit them to do so, the parents accompany them and sit through the hour, or they abandon the Sunday School entirely. Some pastors have succeeded in getting the parents interested in attending the Adult Classes, and this is well. However, many of them consider the hour spent in the Sunday School as sufficient, and in as much as the children desire to go home, the parents absent themselves from the morning Church Service on the plea that the children must be taken home.

A number of pastors are attacking the problem from a new angle. They have abandoned the plan of the early hour Sunday School, with its opening and closing exercises. The whole family is invited to attend the morning service, and the Sunday School or Religious Education period follows immediately after the Church Service, in which every person present participates. This plan gives opportunity for instructing parents in principles of Christian living, at the same hour the children receive their instruction, and it simplifies the matter of sitting for long hours awaiting the time for leaving the church.

University Place Christian Church, Indianapolis, Indiana, of which G. L. K. Smith is pastor, has a unified service on Sunday morning with the communion and preaching at 9:30, and the church school period from 10:30 to 11:10. Practically every one who goes to Sunday School attends the church service also.

Other pastors are experimenting with the plan by having the preaching service at 10:00 or 10:15, and closing the Sunday School service following the preaching service at 12:00.

Readers of *The Expositor* who have suggestions to offer on the advisability of continuing the customary plan of conducting the Sunday School first, or have found through experience that another plan works to the satisfaction of pastor and people, are invited to pass the suggestions on to their fellow pastors through this column.—W.

THE RICHES OF CHRIST

Rev. C. E. Pollock

(This material is designed for use in connection with Slides of Famous Works of Art.)

Text: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

*Colored Light Comes
Over Pulpit*

"Man needs but little here below nor needs that little long" may need some qualification. If living like a beast is meant by this, the saying may have elements of truth. When considered relative to a soul, it loses emphasis. In proportion man is civilized, however, his needs increase. St. Paul dares to say that God, in the riches of Christ, can supply all the need of human beings.

Mr. Edwards, the florist, told me recently that each plant in his greenhouse has to have special supervision in watering. The glorious fact about Christ is that He gives every age and condition of people special supervision, so that they blossom into finest life and culture.

I

Childhood

*"Jesus and the Children"
Shown Till After the
Reading Concludes*

No other religious leader except Jesus ever said, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." But Jesus said it, and really meant it. The children loved Jesus. The mothers wanted His blessing for their little ones. When the disciples objected to having their Master interrupted by the presence of the children, He rebuked the disciples and took the children in His arms, put His hands upon them and blessed them. Ever since then the children have been flocking around Him.

(A little child reads)

*Enter a Half Dozen Little Girls
in White. One Reads*

We are just little children, but we are old enough to be thankful. We are thankful for our good homes. We are thankful for our fathers and mothers. We are thankful for our good Church and Sunday School. And we are very, very thankful for Jesus, who welcomed the little

children to Him so long ago, and who also has welcomed us. (One plays organ and all sing "Jesus Loves Me This I Know," or other song.)

(Pastor resumes)

*The Pastor Continues His Sermon
and Children Skip Off Platform.
New Picture Shows Jesus and Jairus'
Daughter*

The fine task of the Church and Sunday School is to act as mother to the children and place them in the arms of Jesus, so He can bless them. Baptism, the Lord's supper, church membership and Christian instruction are the methods we must pursue. When we do this, Christ blesses them by supplying all their spiritual needs.

When Jesus came to Jairus' home He found desperate need. No one but He could supply that need. If our children have the taint of spiritual death within them, Jesus Christ can save them. We need to do as wisely as Jairus, and put our children in the care of the great spiritual Physician.

II

Youth and Young Adult Age

*Christ the Consoler is Shown
Till After Reading*

Ernest Renan was correct when he wrote in the conclusion of his "Life of Jesus," "will great originality be born again, or will the world henceforth content itself by following the paths opened by the bold original minds of antiquity? We do not know. In any case Jesus will not be surpassed. His worship will constantly renew itself. His history will provoke endless pious tears. His sufferings will subdue the stoutest hearts; all ages will proclaim that among the sons of men, no one has been born who is greater than Jesus." There is an unflinching challenge to thoughtful people in the life and claims and demands of Jesus Christ. Down through the centuries His ideals of life have called to His standard countless millions in youth and in the prime of life.

(Young person reads)

*Enter a Half Dozen Older People
and Epworth League Youths.
One Reads*

During the middle ages, men, women and youth enlisted in crusades to purge the Holy Land of its unchristian population. They gave years of time, treasures of wealth and even their lives to serve Christ in this way. Their efforts were mostly in vain, and as we look back at them from our present knowledge of Christ, we believe they ought to have failed. The crusaders of that ancient day were mistaken in their methods of service. Their desire to take possession of the empty tomb of Jesus was trivial. Their method was unchristian. It involved brutal war. But their loyalty to Christ as they understood Him is very attractive. We wish to be equally loyal and much wiser in our Christian service. Our purpose today is expressed in the three "W" motto, "Whatever, Wherever, Whenever pleases God." We take Jesus Christ

as the interpretation in His life of both the purpose and method of Christian service. No one in all the pages of history or literature satisfies our every need as does Jesus Christ our Saviour and Leader.

(If possible have a consecration selection sung as duet or quartette by those on platform. Chorus effect might serve.)

(Pastor resumes)

*As Pastor Resumes His Sermon, the People
on Platform Quickly March Off. Picture
Changes to "Christ and Widow's Son"*

We are keenly awake to the fact that something more than the ideals of Christianity are essential to the saving of our youth and our men and women of today. Sin is a terrible fact, and the only way it can be adequately and successfully met is by the power of Jesus Christ. . . . The young man of Nain, the only son of his widowed mother, was grown to the stature of maturity, but he was dead. Christ met the sad procession and saved the young man. Christ saves from sin that causes spiritual death as well as premature physical death.

I officiated at the funeral of a young man who rejected Christ and went the pace of sin. Christ would have saved him spiritually and would have saved his health for many years to come, but he refused.

I sent two young men out into the ministry. They heard the call of Christ. He saved them to strong spiritual and intellectual manhood, and they are empowered in His service. Jesus Christ is adequate and necessary to the best of life and the strongest service.

III

Old Age

*Picture Shows "Jesus Saving Peter from
the Water" Till After Reading*

Nietzsche said, "Jesus died too young. If he had lived to be older He would have changed His teaching." No one can affirm such a statement with any proof to substantiate it. There seem any number of reasons for disbelieving such a philosophy. Not the least among the number of them is the fact that the things that Jesus taught have captivated and held the loyalty of millions of aged people. . . . Peter was one of the first of the long list of aged people who found Christ not only adequate but essential to him in his old age. When the dark waters were reaching up for him he cried, "Lord save me." From Peter down to our own day, many men and women have been helped and comforted as well as saved by the outstretched arm of Jesus Christ.

*Enter Old Man
Who Reads*

When Simeon saw the infant Jesus in the temple in the arms of his parents he said, "Lord, now lettest Thou Thy servant depart in peace for mine eyes have beheld Thy salvation." Depart we all must

in the course of time. Depart in peace we may, depending upon whether we have seen and accepted Christ's salvation. Those of us who have reached old age have only a brief space of time left to stay. "Peace" and "Salvation" are very good sounding words to people of my years. I have found both salvation and peace in Jesus Christ. Aged Simeon was right, and like St. Paul, I too can say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness. I counsel all, old and young, to immediately dedicate their lives to the service of the Son of God.

(Congregational)

*Hymn Slide, "Tell Me the Old, Old Story,"
is Sung as Old Man Leaves Platform*

"Tell me the old, old story, of unseen things
above,
Of Jesus and His glory, of Jesus and His love;
Tell me the story simply, as to a little child,
For I am weak and weary, and helpless and
defiled.

Tell me the story slowly, that I may take it in—
That wonderful redemption, God's remedy for
sin;

Tell me the story often, for I forget so soon,
The 'early dew' of morning, has passed away
at noon."

Chorus—

Tell me the Old, Old Story, tell me the Old,
Old Story,
Tell me the Old, Old Story, of Jesus and His
love."

*After the Hymn, Picture Shows
"Resurrection of Lazarus"*

(Pastor resumes)

Jesus said, "I am the resurrection and the life." No doubt this has a double meaning, referring to the resurrection of the body of Lazarus and others, and also referring primarily to the resurrection life which is the Christian life. Charles Spurgeon says that the resurrection of Jairus' daughter typifies Christ's power to save those who have just entered into sin. The resurrection of the widow's son typifies the power of Christ to save those who

have been dead for a time and are publicly known as sinners. The resurrection of Lazarus typifies the power of Christ to save those who are moral outcasts, having spent years in sin, and having been consigned to spiritual oblivion by every one but Christ.

An old man, more than seventy years of age, who had been involved in the liquor traffic all his life was converted in my meetings and brought into the church. Christ did not consider him an impossible case. Bishop Henderson says, "There are no impossible cases to Jesus Christ."

There are no cases of salvation possible without Jesus Christ. He is adequate, but He is also necessary.

Harold Begbie writes about "Twice born" men and describes the "down and out" people who are converted. Dr. W. F. Sheridan writes about "Twice Born Gentlemen" and tells the fact that "Gentlemen" are just as dependent upon Christ for salvation as rogues and harlots. "I am the resurrection and the life" said Jesus. And He is the only saving hope in the world for dying men and women.

*The Final Picture is "Christ At the Door."
Show Here*

In the chapel at Wellesley College there is a memorial window presented by Governor Claflin of Massachusetts, which represents Jesus knocking at the door of the heart. The very first Sunday it was seen, one student, who had hesitated long to undo the door, yielded to the Pilgrim knocking and let her Saviour in. "Jesus Christ is no burglar," said one pastor, and when he said that, one who had long waited for the knocking of Christ to break through, yielded, and opened the door for Christ to enter.

"In the silent midnight watches,
List—Thy bosom's door!
How it knocketh, knocketh, knocketh
Knocketh evermore.
Say not 'tis thy pulses beating
'Tis thy heart of sin,
'Tis thy Saviour knocks and crieth,
'Rise and let me in'."

IN THE NAZARETH CARPENTER SHOP

"Is not this the carpenter?" Mark 6:3.

"What are you making, young Nazareth boy?"

"A Life! Life with stature and wisdom and grace;
Life! Life abundant, for all to enjoy,
For 'I am the Life!' for the whole human race!"

"What are you making, Strong Galilee Man?"

"I'm making a yoke that is easy and light
For those learning of Me; let them wear it who

can!

There is rest for the soul if they wear it aright!"

"What are you making, True Friend of the world?"

"I'm making a Cross where for sin I'll atone,
The banner of love is above it unfurled,
And Love conquers sin! My Cross is my throne!"

—Robert B. Pattison.

The Homiletic Year---October

THE REV. GERHARD E. LENSKI, D.D.

Church Work The Fall Rally Every Member Canvass Reformation

EXPLAINING CHURCH WORK

While there are no great religious festivals or national holidays to invite special sermons during the month of October, there are, nevertheless, various subjects of interest and importance which the month brings with it and which may be treated to excellent advantage by the preacher in his sermons on its succeeding Sundays. One very natural and obvious subject is that which has to do with the work of the church, this work being considered, first, along broad lines; then, more narrowly and with very particular reference to local conditions and problems.

Consider for a moment the circumstances that must present themselves in many a church at this season of the year. The vacation season is now definitely over. Practically all vacationists and tourists and travelers have returned. Even those who went abroad or on extended trips are home again and by this time some of the glamour and glory of their travels is gone. There is an increased attendance at church services. The coolness of autumn is in the air. With it comes a renewed enthusiasm and vigor in many of the members of the church. Having had splendid vacations, these members are now ready again for energetic service. What shall they do? What new work has their leader planned for them? They are in an eager, inquiring and receptive mood. The wise preacher will understand their frame of mind and will use it to the best advantage. He will do so by setting forth in various sermons the real character of the work of the church and the meaning of true Christian service. He will summon them to that service. He will show them definite tasks which are theirs to do.

In regard to the church as an institution there are many confused and peculiar ideas in the minds of some. One group thinks the church should enter the political arena. Another thinks exactly the opposite. And so on many points, in the minds of the masses, there are contradictory and antagonistic views in regard to the church. In the face of this situation, as the busy minister seeks to vitalize congregational life anew, it will be a good thing for him to begin his preaching on church work with an earnest and clear-cut sermon dealing with the church. How shall such a sermon be developed? Since the field is controversial the minister will need to be careful. It is suggested that he begin by stating very frankly that in regard to the church many people think differently. Let some of these differences be set forth in plain, blunt fashion. Then let the minister invite his hearers to consider with him, *not what men have thought* or are thinking about the church, but what *Jesus Christ* once *thought of the church*. Jesus clung to the church in spite of her faults. He defended the church against those who sought

to pervert her standards and to trail her ideals in the dust. He associated Himself inseparably and most intimately with the church for all succeeding centuries. Let truths like these be set forth in the preacher's discussion of the church as an institution. His words will not come back unto him void. They will accomplish the purpose for which they are intended. They will win the affection of many for the church.

On the following Sunday let the preacher discuss the work of the church in very practical terms. Religion is God's answer to the soul's cry of need. It brings the assurance of God's love and the promise and hope of life that is eternal. The eyes of the truly religious man are fastened on the distant hills of eternity and yet his feet are planted on the earth and in his hands are the tools with which he must labor from day to day. Religion is a builder of character. Its importance must not be overlooked because the work it does is so often silently done and never seen by mortal eyes. The work of the Sunday School may seem to be poorly done. Yes, but without it youth would suffer and our overflowing prisons might be far more crowded than they are now. The church, in spreading the Master's religion, in conserving youth, is doing a work that commands the respect and the support of all. There is a part and a place in this work for each church member, *for you*. To fill some office in the work of the church, to teach in the Sunday School, to cheer and help the sick and the poor, to lead such a radiant Christian life that others are invited to follow your good example, to encourage others to join in Christian work and worship—in these activities and in many others of a comparable kind there is a part and a place which *only you* can fill. In an appeal of this kind let the preacher do his utmost to make Christian service a practical thing. Let him find specific tasks needing some one to do them. Then, when some willing worker steps forth, moved by the sermon's appeal and ready for service, let the preacher be able to point out the task and say: "This is your work to do."

An autumn rally for church members and workers is a good thing and the occasion can become very meaningful and inspiring if an appropriate sermon is delivered. In such a sermon the minister might speak briefly of the privileges many of the members have had in the past vacation season. He might tell of wonderful trips and tours that some have made. He might comment in a short and quiet way upon his own vacation. Then he might set forth the fact that, so far as the church is concerned, vacation days are over, play-time is past, there is work to be done and the time to do that work is *now*. Practically every church has its needs, its problems, certain objectives which its workers know it ought to attain. Let

the minister, in this rally-day service make mention of these matters. Let him speak of doubling the attendance of the Sunday School, of the new organ that the congregation ought to have, of the increased offerings that the mission board is expecting from the churches. Let these matters be spoken of in such a clear way that their real nature and purpose cannot be misunderstood. A discussion of such matters will not be monotonous, neither will it frighten people away. Much rather it will acquaint people with the church and what she is doing and will enlist faithful hearts in her service.

THE EVERY MEMBER CANVASS

When shall The Every Member Canvass be held? December is really too late. Since a carefully conducted canvass of this kind requires two and even three Sundays properly to complete, it can be readily seen that, starting early in the month, Christmas is upon us before the work is done. Then, when the average family is busy with Christmas preparations and the spirit of that joyous season is in the air, it becomes more than difficult to get committees together to do the visiting required.

Many Churches hold The Every Member Canvass in November, starting a week or two before Thanksgiving and aiming to conclude this task on the Sunday closest to that festival. This seems to be a splendid arrangement. If ever there is a time in the long year when the heart of man should be moved to pledge gifts and support to the church it should be near that day when, with united hearts, the American people give public expression of their gratitude to God. However, there are those who do not altogether care to mix the spirit of Thanksgiving with the more practical affairs of a money-raising campaign. Rather than commercialize Thanksgiving, the day or the season, they would place the canvass earlier in November or even in October in connection with the fall rally or following shortly after it. This arrangement is likewise good and is recommended to all those who may care to consider it.

But whenever The Every Member Canvass is held, careful preparation should be made in advance and the matter itself should be spoken of tactfully and at the same time enthusiastically in the sermons of the minister. When the Sunday comes which marks the beginning of the campaign, a special service, honoring the work of the workers, should be held. A special sermon, naturally enough, will be required. And, it can readily be seen how such a sermon will very nicely fit into any sermon series that the minister may have seen fit to use in his effort to show his people what the church is and what her work ought to be.

It has been found a very helpful thing, in such a service, to call forward before the assembled congregation all those who are to serve on the various committees conducting the canvass and to consecrate them to the task in hand. "This work is God's work. It means the strengthening of the church, the upbuilding of His kingdom. Through your efforts the love of the Saviour will

be brought to those who do not yet know it. And now, that this work has been set before you, do you accept it as your work and will you, with His help, do your best faithfully to perform the same as you will desire to have done when finally you shall give your account to Him? If so, make it known by saying yes!" The minister may work out his consecration service to suit his own needs and purposes. But let him be sure to work it out carefully and well. Let him take time by the forelock and not try to do on a Saturday afternoon the work that should have filled an entire previous week. Even though he see fit to conduct his campaign quite late in the year and to have his consecration service in November or December, it will not be too early for him to begin his preparations upon his receipt of this October issue of his friend, *The Expositor*.

The sermon, which is a part of such a consecration, will do much toward making the campaign itself the success it deserves to be. For that reason let the minister leave nothing to chance or to a last-minute preparation. There are some wonderful books available which deal with the matter of stewardship and Christian giving. Let these helps not be overlooked. Statistics and figures may be introduced, but care should be taken to present them in summarized fashion and in such a way as will clarify the thinking of the people on the subject. Too many figures, especially detailed figures, are bewildering and confusing and should be omitted. The thought of teamwork should be stressed. "Let each member do his part, even though that part seem small. Because we can do little let us not withhold our gift or our service. Because we can do little let us not be numbered among those who insist on doing less than they are able." A sermon which begs for money is often distasteful to many. To avoid such a reaction the minister will need to be more than skilful. Hard as his task may be, he can perform it successfully and in a manner acceptable to the vast majority of his members if only the right preparation be made.

If a general appeal is made for the support of the church in connection with a public service as outlined in the foregoing, it is only fair that on some following Sunday an announcement be made as to what has been accomplished. This fact, set before the people, on the Sunday inaugurating the campaign, will be a kind of inducement to bring many of them back on the next Sunday that they may hear this announcement. Let the minister draw up a concise and comprehensive report. If the work has been well done this report will show the value of team-work and it will be a convincing proof of the statement previously made that "church work is God's work" and that it means bringing "the love of the Saviour to those who do not yet know it."

SERVICEABLE SERMON QUOTATIONS

"No man can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do his best to keep out of it."—*Ruskin*.

"Once the will of God was to me a sigh; now it is a song."—*Havergal*.

"The aim of life is the only fortune worth the finding, and it is not to be found in foreign lands, but in the heart itself."—*Stevenson*.

"I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble."—*Helen Keller*.

"The Christian faith is like a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can you possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor."—*Hawthorne*.

"Bone of our literary bone, and flesh of our literary flesh, the Bible has exercised upon English character an influence moral, social, and political, which it is not possible to measure."—*Hoare*.

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."—*Lincoln*.

"Will you say there are no real stars, because you sometimes see meteors fall, which for a time appeared to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and some fruit which appeared sound is rotten at the core? Equally absurd it is to say that there is no such thing as real religion, because many who profess it fall away, or prove to be hypocrites in heart."—*Beecher*.

THE NOTE OF AUTHORITY

The Gospel record in a very clear way, informs us of the fact that the note of authority was always in the preaching of the Master. In the clear emphasis placed on that fact there is a standing challenge to all who preach the Master's doctrine to follow in His steps and to preach the Gospel truth, not merely with the excellency of fine words and noble speech, but also with that authority that characterized His utterances and which laid hold of human hearts and would not let them go.

But what is the note of authority and what is authoritative preaching? No doubt, many have failed to attain this ideal because they have not realized what it is. In a general way, authoritative preaching is preaching that is built up on certain truths, facts and arguments that cannot be controverted or set aside. Study once more the words of the Master. When He spoke He did not deal with matters concerning which His knowledge or information was hazy. He did not employ quotations or statistics that might be questioned. In utter simplicity and yet with the most consummate skill He laid hold of truths and facts known to the average man and approved by those to whom He spoke. He arranged these in His discourse in a form so natural and proper that even His bitterest opponents could not object. Then

He advanced to His conclusion. What a conclusion it always was! Invariably it was irresistible, unanswerable, overwhelming, as for instance, the denouncement of the story of Dives and Lazarus and also the climax in the tale of the Good Samaritan in the words: "Go thou and do likewise."

From these things let the preacher learn some simple and needful lessons. Let him never affect or pretend a wisdom he does not really have. Let him never attempt to offer advice or discourse on subjects concerning which he has scant or unreliable information. Exaggerations, unverified facts or figures, extravagant quotations, sensational stories and anecdotes and personal experiences, the frequent use of superlatives—all these may plead for a place in the preacher's message, but let them all be ruled out with care. They detract from the tone of authority that Christian preaching needs. They reveal the preacher, not as a student, not as a lover of truth, but more as an uncertain scholar, a self-seeker and a demagogue.

The man who would preach with authority must first of all verify all the statements he makes. And our preachers can do that if they will. A good Biblical Encyclopedia, good Bible Dictionaries and Commentaries, a good general Encyclopedia, reliable text-books—these make up the commonest sources upon which the preacher will draw. Let him use them diligently. Let him not fall into the way of taking for granted that he is right in all his utterances simply because no one has dared to answer him. Rather let him cultivate the habit of making sure he is right by consulting the best authorities beforehand.

Then there are libraries, some close at hand, some far removed, which ought to be used to good advantage. More and more accurate statistical tables are being compiled, tables that cover many of the varied fields of human activity, tables filled with the most useful information. Surely the thoughtful preacher will not neglect these helps in his preparation. Using them from time to time to reinforce the truths of the Gospel, he will find he is giving a deeper and more convincing authority to every sermon he delivers.

No doubt, a measure of the power of the preaching of Jesus lay in the skill with which He framed the truth into speech and then gave it to His hearers. In His words poetry and power are happily combined, strength and beauty lend their gifts to one another. Rearrange His words as we may, we cannot find any better arrangement than the one He has chosen. Though given to us in translation, it is not possible that we should improve them in any way. Here again let the student of homiletics learn. If he would speak with authority let him follow in the Master's way. Let him borrow the Master's words, His manner, His message, His truth.

STUDYING THE CALENDAR

If the preacher is to make his sermons timely it will be necessary for him to study his calendar. And much that is helpful and inspiring can be had

from an intelligent use of a good calendar or almanac.

It is to be assumed, of course, that the average preacher will observe, even without being told to do so, that October is not the month for an Easter sermon. It is also taken for granted that he will not choose a Fourth of July theme for the Sunday nearest Christmas. But beyond this, let the careful preacher use his calendar and make it his servant. Let him note here and there, as the year runs on, important historical events the anniversary of which falls in one month or the other. Then let him use in his sermon on some Sunday in that particular anniversary month one or the other of such historical events as an illustration. Let him speak of its date, its meaning, its significance. This practice will add something to his sermonizing. It will open up a new field for illustrations. It will stimulate and instruct his hearers. And, incidentally, it may increase to a high degree the preacher's reputation for sound scholarship.

"On October 12th, in the year 1492, Christopher Columbus first set foot on the shores of a new land!" This great event, with its far-reaching consequences may serve as a splendid illustration in some October sermon. Let the preacher make mental note of it and of others like it.

"On October 31st—it was the eve of All Saints' Day—Martin Luther nailed the 95 Theses to the church door at Wittenberg. In that act religious liberty was asserting itself and a new movement in history was started." Let the preacher study his calendar for memorable dates like these. They will furnish him with many a spirited theme. They will put the sparkle of life into many a sermon which might otherwise be drab, lifeless and without color.

"WHAT THE WORLD OWES LUTHER"

For those who delight in reading history's messages and in studying the lives of the great the month of October presents the life and the work of the great Reformer, Martin Luther. This year of 1929 happens to be the four hundredth anniversary of Luther's Small Catechism, a book that has enjoyed the widest popularity and use and which, still today, is a text in many Lutheran Sunday Schools throughout the world. That fact is not

being overlooked in churches of this particular denomination and is being honored in appropriate services. But more than this, in many churches during the month of October, in honor of the anniversary day when the 95 Theses were nailed to the church door at Wittenberg and the Reformation movement of the Sixteenth Century was started, Luther's name will be mentioned, his work will be discussed and our common heritage of Protestantism will be appraised anew.

For those who desire to lay hold of the chief facts in these matters there are many excellent books available. One of the shortest, least expensive and best is Remensnyder's "What the World Owes Luther." This little volume has much that the preacher can use by way of his sermon preparation. It is full of striking quotations. It is especially interesting and valuable because of its clear presentation of the influence of Luther and the Reformation movement upon the lives of modern nations, particularly our own.

A brief review of some estimates placed upon Luther by great thinkers and historians and theologians is bound to increase our respect for all that the great reformer did. Calvin pays Luther this compliment: "He is the trumpet, rather he is the thunder, the lightning which has roused the world from its lethargy. It is not so much Luther who speaks as God, whose lightning burst from his lips." Erasmus wrote: "I learn more from one page of Luther than from all the works of Thomas Aquinas." John Bunyan makes this confession: "Of all the books I ever met, I found it (Luther's Commentary on Galatians) the most fit for a wounded conscience." Principal Forsyth makes this declaration: "As Paul converted Luther, so Luther converted Wesley. It was Luther's preface to Romans that turned Wesley from a servant to a son, from a pious churchman and model clergyman to a burning apostle, with a world for his parish and with a mind more free and liberal than most of his followers realize." James Freeman Clark, a Unitarian, writes: "The character of Luther had a mountainous grandeur. . . . So stands Luther, a hero, . . . the real author of modern liberty of thought and action, and the real giant founder of modern civilization and pure religion."

Great Texts and Their Treatment

THE REV. GERHARD E. LENSKE, D.D.

WHAT JESUS THOUGHT OF THE CHURCH

Text: "My house is the house of prayer; but ye have made it a den of thieves." Luke 19:46.

(The following considerably abbreviated sermon is presented as a suggestion for the opening sermon in a series intended to arouse interest and enthusiasm in the church as the autumn season approaches. On a following Sunday, in all probability, the preacher will want to describe in detail the work of the church and certain local objectives being sought. On a later Sunday he may want to make mention of The Every Member Canvass

which will soon be held. Before Thanksgiving and the Christmas season he will want to inaugurate a recruiting campaign for new members and to interest them in the work and the worship of the church. These matters are all in the background of the preacher's mind as he delivers, on the first Sunday in October, this sermon on "What Jesus Thought of the Church.")

There are few subjects on which we people have such discordant and contradictory views as we do on the subject of the church.

Some there are who do not care for the church

in any shape or form. Others like one kind of church, one particular denomination, and despise all others. Still others there are who seem to like all churches and yet, strangely enough, they cling to and support none at all. Some say the church is declining and will soon pass away. Others say she is gifted with unending life, that she cannot die, that she will never pass away. Some say the church is full of Christians and saints. Others say she is the nesting place for hypocrites. Some say a man can be saved for eternity only by being a church member. Others assert they are not members and never will be and that, even so, they are quite as good, if not better, than some who sing hymns and who worship regularly and piously.

Some say the church suffers from too much sociability. Some say she suffers from not enough. Some say preachers are too worldly. Others say they are too sad in their spiritual efforts. Some say there is too much preaching in the churches about future punishment. Others say there is not enough. Some say the church should go in for prohibition and for aiding law enforcement. Others vehemently assert that the church should not touch prohibition, that all detective work should be left to detectives and all law-enforcement to the proper agencies and that the church should devote herself to those matters more truly spiritual and religious in their character.

These are but a few matters in regard to which the church has aroused differences of opinion in the minds of our people. There are so many more such matters that the mind of the average man is bound to be bewildered as he considers them. Under such circumstances what shall he do if he desires to know what the church is, what she stands for and what she ought to be?

It is suggested, by way of answering this question, that, instead of thinking about *what men think*, we think for ourselves about *what Jesus once thought of the church*. If He is the Lord and the Head of the church, if He loved the church and gave Himself for it, surely He, best of all, ought to be able to tell any inquiring man what the church is and what our attitude toward her ought to be.

I

What did Jesus think of the church? For one thing, he never treated the church with indifference. He never assumed that blase and supercilious air that seems to say: "Yes, the church is good for some, but I am one who is above that sort of thing!"

Jesus' interest in the church becomes all the more meaningful when we realize the character of the church of His day. That church was far from perfect. It was full of empty ceremonialism. There were hypocrites by the score in that church, pious old rascals who knew how to trick unsuspecting widows out of their property and who, when the deed was done, could pray to God to defend the needy and the helpless.

Jesus was not blind to the real character of the people who made up the membership of the church of His day. He read their character as we read the words on a printed page. He had good reason for

dropping the church. He might have done so with good excuse. And yet—will you please note—that was the one thing Jesus did not do!

The church to Jesus was more than a rendezvous for people of uncertain character. It was a spiritual ideal. It stood for the faith and the fellowship that makes men brethren and the children of God. The church, to Jesus, was the house of prayer. In the church men could find God if they desired to do so. The church, even that of Jesus' day, had sacred writings filled with truth for all. In the church Jesus, as an infant, had been consecrated to God. To be sure bad people were in the church, but these ideals were good—they were so good that He who loved goodness could not let them go. For that reason Jesus clung to the church and never, never gave her up.

What about people today who let the church slip away from them? They excuse themselves well enough. But one thing must be said about them. Their way in this matter is not His way. Their religion is not His. When they despoil Sunday and neglect the church they may have many to condone and even to commend them—but there is One whom they will not be able to rally to their support—the stainless Jesus, Jesus who loved the church, Jesus who clung to her, despite her faults, to the end.

II

Jesus defended the church against those who sought to lower her standards and to pervert her ideals.

Our text tells of a certain visit He made to Jerusalem at the close of His ministry. Surveying the Holy City, He burst into tears, contemplating the spiritual desolation of the people and the ruin soon to come. "If thou hadst known the things that belong to Thy peace," He cries. Apparently Jesus knows that it is labor lost to try to redeem these people at this time. Yet, in the face of a hopeless situation—what does He do? Once more He goes to the temple. Once more He cleanses her sacred halls from those who would pollute them. Once more He lifts up that spiritual ideal for which the church should stand, and shouts aloud with resounding words: "My house is the house of prayer, but ye have made it a den of thieves."

Whatever God may have intended for the church, the church is bound to be what her members make her. "Ye have made it" describes the perversion of many a church. When the church is perverted, it is not God or the church as an ideal that is to be blamed, but the people in the church!

Under such circumstances, and we can well think of them existing today as they did in the days of the Master, what shall the average man do? When men pervert the church, when they make her what she was never intended to be, when they trail her standards in the dust—is not all that ample justification for a man leaving the church and never returning to her again?

However any of us may argue this point and excuse ourselves, let us notice one thing. Jesus, as well as any of us, might have given the church up. He might have acted on the fact that He

knew the church of his day to be a den of thieves and on that score have deserted her halls forever. He might have—and yet, mark it well, that was the one thing that Jesus never, never saw fit to do!

After all, let it be remembered even in our day, that one of the last public services Jesus ever performed was for the church when, instead of deserting and denying and despising her, He sought to defend her against those who were perverting her ideals and who were trailing her standards in the dust!

III

Jesus identified Himself with the church inseparably and in the most intimate manner possible.

"My house," He says, "is the house of prayer." It is not hard to feel the sincerity of His devotion in the use of that possessive pronoun "My." Yes, the church is His. He loves her. He wants to be identified with her and no one shall snatch her from His hand.

There are, as we all know, many fine clubs and brotherhoods and organizations in the world. Many of them deserve more credit and support than we give them. As good as they are, there is only one organization, one spiritual fellowship of men and women, to which Jesus has committed Himself and His Spirit for all the centuries yet to be—and that institution is the church that bears his name! "My house is the house of prayer!" "I will build My church . . . and the gates of hell shall not prevail against her!"

It may be that in this audience there is some person not a member of this or any church. In closing I address myself to that individual and I ask him, as he loves his Lord and Master, to think this matter through once more and then, without delay, to give his heart to God and his service to the church. Let him do this for the reason that if Jesus were here to speak to him face to face this would be the very thing He would want this person to do!

THE CHALLENGE OF TODAY

Text: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." John 9:4.

Once more the summer season lies behind us and autumn comes knocking at the door. What a splendid summer this past one has been! What privileges and pleasures the most of us have had! As never before our people have rested and played and traveled. Consider what those have done whom we personally know. Some have been at the seashore or in the mountains. Others have toured interesting country in their automobiles. A number have spent the summer abroad. Still others, while they have not traveled far, have been able to relax a bit from their customary toil and to enjoy a leisure and a freedom not possible during other months.

The coming of autumn, so far as the church is concerned, marks the resumption of activities which, for several months at least, have been allowed to lag to a considerable degree. Even more so than is the case with business, playtime in the church is over and worktime is come. If

this is a blunt way of stating the case, let us not be offended or disconcerted by it. After all, have we not rested and refreshed ourselves primarily with this end in view that we might thereby present ourselves for a more enthusiastic and energetic service in the Master's cause?

Each season of the year brings its particular duties, each new day has its particular challenge. As we return from our pleasures and our recreation to take up again the building of the kingdom, it will be good for us to consider what the work of the church is and in what spirit it ought to be done. As a guide for our thought and as an inspiration for our conduct we can find no better example to follow than that of the Master, engaged so busily in healing the man born blind and explaining His interest and His activity by saying: "I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

I

In the first place, Jesus' activity on this particular occasion sets forth the character of the work of the church in the world. It is a work of helpfulness, a work of healing, an opening of the eyes of the blind, a teaching of truths that blind hearts have failed to see, a leading of lost souls to Him who is their Keeper and their Redeemer.

Human need challenges the church today even as it once challenged Jesus. Not all the people of our land enjoy prosperity and fine vacations. William Green, the great labor leader, says that the overwhelming majority of our people—in spite of a show of wealth—are poor and are suffering as a result of poverty. What have we done, what are we doing, what are we willing to do, that our poor may have advantages? We may even know some who are blind and helpless like this youth whom Jesus helped. We may not be able to effect a cure as He did—but the thing we can do to help—are we willing to do that, in His name, and as a part of our service as members of His church?

The spiritual ignorance of our day is a standing challenge to the church. Let the statistician tell you how many children of school age in our land are not receiving any religious training at all. The number is astounding beyond belief. Our own Sunday School deserves to double its membership. There are children in our community who could and would come if they were shown the way. This is our work. Are we willing to do it, beginning today?

The world of today needs radiant Christians who, by their lives, shall point disillusioned and disappointed men and women to Him who is the Source of all happiness and their soul's Saviour. The world, after all, cannot satisfy the deeper longings of her children by doing nothing more for them than showing them beautiful scenery and taking them for splendid trips over land and sea. The heart is ever restless until it finds rest in Him who created it and who calls men unto Himself. We can cover our sin but we cannot escape the weariness it imposes. What are we doing in our lives to make ourselves the radiant Christians we

ought to be? What are we doing that we may lead others to Him?

II

Jesus' activity as presented in our text reveals the *peculiar necessity that attends the work of the church in the world.*

"I must work the works of him that sent me, while it is day." Jesus recognizes the fact that there is much work to do and a limited time in which to do it. To delay is to render certain tasks incapable of performance. Tomorrow the task which might have been easy today will be doubly difficult. Either that, or the person whom we meant to help may have passed beyond our reach.

How true all this is with every duty that challenges us today. That sick man whom we have promised to visit—if we wait too long—well, he will in all probability pass into a world where nothing that we might want to do for him will ever count in the least. Those poor people whom we mean to help when we accumulate a little more wealth—if we wait too long—will either perish in their poverty or will find some other way out. Those little children whom we intend to bring to Sunday School—if we wait too long—will finally decide never to come even though our invitation be ever so friendly.

Duties too long delayed are duties that become impossible of performance. There is a peculiar necessity that comes with all the work of the church. This work will not wait. To wait means to lose. It means to deny help that might be given. It means to add more misery to the filled cup of others and more guilt to our own.

III

Jesus' activity as revealed in the narrative of which our text is a part shows us, ever so beautifully, the *spirit with which we should meet the world's challenge and with which we should carry on the work of the church.*

How enthusiastically does Jesus work! There is no restraining His eagerness. The Jews criticize and find fault, but He goes ahead with a quiet smile upon His lips and with an unquenchable determination in His heart.

How tenderly and how tactfully Jesus works! His concern for this blind lad is beautiful and considerate. Shall not Christian workers learn from Him here? Shall they not learn that good deeds are doubly beautiful when they are done in the Master's way and with the Master's grace?

Jesus does what He does for the Father's sake. There is an Eye, more keen and discerning than that of man, that follows Him in His work. What if men insist on misunderstanding—He is doing the Father's work and the Father will be pleased! To do the work of the Father who sent Him—this is the aim of the saving ministry of Jesus. We may not be able to climb those heavenly heights that Jesus did, but, even with our frailty and our faults, we can have as our aim that one which He followed.

Having that aim, we shall do good work in our church, we shall meet the challenge that today

brings and, in the end, we shall not fail of the Father's approval.

SUPERFICIAL RELIGION

Text: "This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me. In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:8-10.

The words of our text are the words of Jesus. They were spoken to the very faces of the people whom they describe. They charge these people with having superficial religion. There is rhythm, a poetical flow in these words. Yes, but all the poetry in the world coupled with sweetest music cannot take out of these words the hot contempt and disgust that their Speaker, the Master, feels toward those who possess superficial religion. What is superficial religion?

I. It is religion in which the beauty of words on the lips of worshippers is not matched by a corresponding sincerity in their hearts. These people to whom Jesus spoke had the words of Moses and Isaiah, but not the heart. Theirs was a borrowed, an inherited faith.

II. It is a religion of confession and profession which is not warranted by experience. It is a religion in which the emotions promise a performance which later on, for one reason or another is never accomplished. "I will go with you even unto death," once promised Peter. That was superficial religion on the part of Peter, a promise that had no real meaning to it.

III. It is emasculated religion. It is religion in which the sacrificial element has been eliminated. These Jews had clever ways of taking the meaning out of certain clear commandments and thus escaping the obligation involved in them. They emasculated these commandments, deleting the duty that cost them effort and sacrifice. Their practice is not uncommon today. When we pass by certain duties because they are hard, when we say that Jesus meant the Jews but not us in His commands—when we do this, let us be on our guard lest we be taking the backbone out of our faith, emasculating it, changing it from a sacrificial to a superficial religion.

IS FORGIVENESS POSSIBLE?

Text: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Matt. 9:5.

The doubt that lingered in the minds of those scribes who, in their hearts, accused Jesus of blasphemy, is still a very real thing. The world has grown wiser in many ways as the years have run on, but it has not always grown surer of God and of salvation. Does God really forgive? That question, if answered affirmatively, might bring great peace to certain consciences now very restless and weary. Can we find an answer to it? Let us try.

I

Is forgiveness possible? To this question science seems to give a negative answer. Certain causes produce certain results. Sin means suffer-

ing, sorrow, death. Having violated the law you must pay the penalty. There is no other way. This is the answer of science. What a hard, sad answer it is.

II

Is forgiveness possible? The human heart gives a kinder answer to this question than science does. The courts may not forgive but a loving mother often does. The nations of this world may be very exacting but noble men have been known to overlook slights and insults heaped upon them. Ask the human heart about forgiveness and it will tell you that, under certain exceptional circumstances, there is a kind of forgiveness possible.

III

Is forgiveness possible? To this question Jesus give a resounding affirmative answer. He proves His power on earth by raising up a man sick of the palsy. Having seen His goodness, men are asked to believe that in the spiritual realm He is able to save even to the uttermost.

IV

Is forgiveness possible? The lives of Christian men and women who have been forgiven constitute a proof of the reality of forgiveness and of its blessedness already in this world.

FOR THAT STEWARDSHIP SERMON

The following texts, assembled by Dr. Norlie in the Lutheran World Almanac, are suggested for study and reference by those preparing sermons in connection with The Every Member Canvass.

1. *God's Ownership*: Leviticus 25:23; Haggai 2:8; Psalm 50:1-2; Ezekiel 18:4; 1 Corinthians 6:20; Deuteronomy 8:18; 1 Chronicles 29:14.

Our Stewardship: Luke 16:1-13; 1 Corinthians 4:2.

2. *God's Command*: Malachi 3:10; Matthew 10:8; Matthew 11:30.

Our Obedience: Romans 16:19; 2 Corinthians 7:15; Philippians 2:8; 1 Peter 1:14.

3. *God's Example*: James 1:17; 1 Timothy 6:17; 1 Corinthians 1:5-7; Matthew 6:19-33; John 3:16; Luke 11:13; 2 Corinthians 8:9.

Our Imitation: Luke 6:36; 1 Peter 2:21; John 13:15.

4. *God's Work*: John 5:36.

Our Partnership: Matthew 20:1-16; 2 Corinthians 5:20; John 15:14-15; Galatians 4:7; 1 John 1:3.

5. *God's Threats*: Genesis 2:17; Exodus 20:5; Leviticus 26:14-39.

Our Woe: Haggai 1:6; Malachi 3:8-9.

6. *God's Promises*: 2 Corinthians 1:20; Malachi 3:10; Proverbs 3:10; Luke 6:38; 1 Corinthians 9:6.

Our Weal: 1 Timothy 6:9-10; Psalm 37:25; 1 Kings 17:16; Acts 20:35.

Additional texts are given which show from various angles what the Scriptural manner of giving is intended to be.

1. *Proportioning*: Leviticus 27:20; Deuteronomy 14:22; 2 Chronicles 31:5-6; Nehemiah 10:29-37; Malachi 3:7-12; Matthew 23:23; Luke 12:48.

Accounting: Matthew 22:21; Luke 16:2; Revelation 20:12.

2. *Lovingly*: 1 Corinthians 13:3; 2 Corinthians 5:14; Matthew 25:40.

Gladly: 2 Corinthians 9:7.

3. *Freely*: Matthew 10:8; 2 Corinthians 9:7; 2 Corinthians 8:1-15.

Regularly: 1 Corinthians 16:2.

4. *Conscientiously*: Romans 2:15; Matthew 23:23.

Believingly: Hebrews 11:4; 2 Corinthians 5:7.

THE CHOSEN FEW

Text: "For many are called, but few are chosen."
Matt. 22:14.

Religion, like business, is selective. Its honors and rewards do not go to all. Moreover, there is strictness and a severity to the judgments that religion makes. "Many are called, but few are chosen." Do we rebel against so bald and bold an utterance as this? If we will but study it in the light of the parable of which it is a part and then upon the basis of human experience, we will soon enough come to know that, little as we may now like these words, they are after all true—and true when applied to our own lives today.

Why are there but a chosen few to receive the rewards and honors of religion?

I

This is not because God does not call many. How clearly does the parable of the marriage of the king's son, in its opening verses, set forth the fact that many are called. The Gospel call has always been a call directed toward the multitudes of this world. Jesus never said: "Preach only to a chosen few." His Gospel He commanded to be preached to all the world.

II

This is not because the opportunity and the advantages of Christianity have not been available. The men in the parable could have come to the feast and, had they come, they would have enjoyed its pleasures. The advantages of the Christian life are not a dubious, uncertain thing. They are apparent to all who open their eyes. And they are available to all. There is no impossible hindrance that keeps the heart of any man from pledging itself to Jesus Christ.

III

Only a few are chosen because so many treat the call with indifference. Like these men of our text, they are so preoccupied with business and merchandise that they have no time for the things of God. Seeking the lower things, they forget the higher.

IV

Only a few are chosen because many create conditions in their own lives which invite a final antagonism to God and His Son. Indifference leads to ignorance. Ignorance begets misunderstanding and resentment. Resentment quickly leads to bitterness and rebellion. The men of our text, who were first indifferent, in the end, slew the servants of the king who brought the invitation to the royal feast.

V

Only a few are chosen because so many, while they apparently enter the banquet hall to become guests of the king, do not enter into the spirit of

the occasion and become true wedding guests. They desire to come, not in the garment of righteousness which is the gift of faith, but in the rags of their own self-ascribed goodness which, after all, is bound to be displeasing to their Divine Host.

WHAT IS PROTENTANTISM?

Text: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

- I. A protest against religious tyranny.
- II. An appeal for spiritual freedom.
- III. An opportunity for Christian service.
- IV. A promise of Divine inheritance.

A FAITHFUL FATHER

Text: "And there was a certain nobleman, whose son was sick at Capernaum."

I. We are not sure of his name. His home may have been in a city conspicuous for its unbelief.

II. Plainly he loved his son. "Come down ere my child die!" Those words directed to Jesus bespeak tender love and affection.

III. He was a believing man and his faith wrought the healing of his son.

IV. What of this son in after years? If he grew up to be a Christian man we know it must have been the example of his faithful father that pointed out to him the way to go.

MOUNTAIN CLIMBING

Matt. 17:1-9

1. The ascent—determination.
2. The top—exaltation.
3. The descent—evaluation.
4. The bottom—appreciation.

Reuben T. Nygren.

SERMON SUBJECTS AND TEXTS FROM THE TWELFTH CHAPTER OF ROMANS

- What Is Complete Consecration? Rom. 12:1.
The Danger of World Conformity. Rom 12:2.
The Perfect Will of God. Rom. 12:2.
Thinking White. Rom. 12:3.
The Body of Christ. Rom. 12:4, 5.
Diversity of Gifts. (1 Cor. 12:8-10) Rom. 12:6.
Preaching and Teaching. Rom. 12:7.
The Value of Exhortation. Rom. 12:8.
Unostentatious Giving. Rom. 12:8.
Ruling with Diligence. Rom. 12:8.
Mercy and Cheerfulness. Rom. 12:8.
Unhypocritical Love. Rom. 12:9.
The Warmth of Brotherly Love. 12:10.
Christian Earnestness. Rom. 12:11.
Showing Patience in Difficult Places. Rom. 12:12.
The Value of Persistent Prayer. Rom. 12:12.
Sharing in the Necessities of the Saints. Rom. 12:13.
The Gracious Grace of Hospitality. Rom. 12:13.
Showing Good for Evil. Rom. 12:14.
Rejoicing and Weeping. Rom. 12:15.
Set Your Mind on Lofty Things. Rom. 12:16.
Personal Conceits. Rom. 12:16.
Letting Your Life Tell for Christ. Rom. 12:17.
Strive for Peace. Rom. 12:18.
Give a Wide Berth to Wrath. Rom. 12:18.
The Danger of Personal Vindictiveness. Rom. 12:19.
Killing the Enmity in the Other Fellow. Rom. 12:20.
Not a Christian Avenger, But a True Christian Conqueror. Rom. 12:21.
Love Is Wiser Than Wisdom. Rom. 12:21.
Disarming Your Foes. Rom. 12:21.

—Rev. C. E. Cornell.

Sermons

Can One Know That He is a Child of God?

THE REV. W. P. HINES, D.D.

"I have written in this way to you who believe in the name of the Son of God, that you may be sure you have eternal life." 1 John 5:13. (Moffat's Translation.)

In the Prologue of his Gospel John affirms the existence of Jesus, that he was the Creator of the world and the light and life of men; and that he was the revealer of God. He calls Christ The Word. A word is the expression of an idea, the vehicle in which ideas are transported from one mind to another. Jesus is the vehicle chosen by God to express his Divine love and priceless provision for a lost world. Like an intelligent lawyer John states his case; his purpose to prove the deity of Jesus, and immediately proceeds to call his witnesses to prove it. Just before he closes his argument John says that Jesus said and did many things that are not recorded in his Gospel, "But these are written that ye may believe that Jesus

is the Christ, the Son of God; and that Believing ye may have life in His name." John 20:31.

The purpose of John's Epistles is to testify to what he heard and saw, and what his hands touched concerning Jesus Christ, the Word of life, in order that believers might have fellowship with the Father and with His Son Jesus Christ, and that their joy might be full. In the Gospel the purpose is to show that we may have eternal life; in the Epistles the purpose is to show that we may know that we have eternal life.

When I was a boy I heard a preacher say, "No one can know whether he is saved or not." The preacher's word was taken to be true and consequently there followed a long period of uncertainty and doubt. When one asked, "Are you a Christian?" the reply was, "I hope so, I do not know." A thing that may be possessed without knowing it may be lost without missing it. What good will

to do me to have a million dollars if I do not know? But there came a time when I found the wonderful Epistles of John and all my uncertainty and doubt were swept away.

I heard another preacher say once, "If you cannot say right now that you know you are saved just as well as you will know it when you get to heaven, you've got the devil in you." And that preacher was dead wrong. John did not say, "These things write I unto you who've got the devil in you." But he did say, "These things have I written unto you who believe in His name."

There are many good people whose hearts cry out at times in the language of the hymn writer.

"'Tis a point I long to know;

Of it causes anxious thought,

Do I love the Lord or no,

Am I his or am I not?"

For all such believers John has a stream of light and a flood of joy.

It is not enough to know that eternal life, and that one may have it. The most important thing is to know that I possess that eternal life. To be full of doubts and fears is no indication of piety. It is rather a distrust of God. To say that I know that I am a child of God is not presumption in the believer. It is an indication of implicit trust in God. For a child to say, "I do not know whether I am the son of my parents or not" is to cast reflection upon those parents. And yet a son has no more evidence that he is the real child of his reputed parents than a believer has that he is a child of God. In both cases the knowledge is based upon evidence.

Ignorance of one's relation to God is a serious handicap. It hinders spiritual joy. Who can glory in the hope of heaven when he cannot tell whether he is an heir of its celestial joys? Ignorance of one's relation to God cripples one's testimony for Christ. The invitation to believe in Christ will seem unattractive when it comes from one who is moaning and groaning over the uncertainties of the future life. Uncertainty will interfere with the believer's personal progress. Therefore John declares that the object of his writing is that those who believe in the name of the Son of God shall know clearly and decisively that they have eternal life, and that their joy may be complete.

The first mark of the existence of eternal life in the individual is *Faith*. "Whosoever believeth that Jesus is the Christ is begotten of God." 1 John 5:1. See also John's Gospel. 3:36; 5:24; 6:47.

But this is not a head faith of which John is speaking. It is a heart faith. "For with the heart man believeth unto righteousness." (Rom. 10:10.) Faith is not the mere assent of the mind to certain historical facts. To this extent the devils believe and tremble. (James 2:19.) Saving faith involves the intellect, the emotions and the will. Paul said, "I know whom I have believed"—Intellect—"and am persuaded"—Emotion—"that He is able to keep that which I have committed unto Him against that day"—Will. (2 Tim. 1:12.) One reads in the daily paper the fact that a great ship has been built with all equipment and all comfort necessary to carry passengers from America to

England, and that hundreds and thousands have been, and are now being carried over to England, and he believes this fact. But that will never take him to England. But when he goes further and his knowledge of the facts creates in him a desire to go to England, his emotions are stirred but even this does not take him to England. But he goes still further. Adding to his knowledge of the facts and to his desire to go to England, he complies with the terms of transportation, places himself aboard that ship, and just as sure as he lives he will reach England, if that ship does. If that ship does not take him to England, it is not his fault. He has done all he could to get there, and the very minute he placed himself on that ship his responsibility ceased and it was transferred to the steamship company. The ship may fail to reach England and the passenger may be lost. But Jesus has never failed and never will fail. When I was a boy they used to sing, "The Old Ship of Zion." How they did make that song ring! The chorus was something like this, "She has landed many thousands and she'll land as many more, Glory Hallelujah." The soul cries out, "I know that Jesus lives; and that he died for my sins, and that he arose again for my justification, and that he is now at the right hand of the Majesty on high interceding for me. And I know that he who has begun this good work in me will carry it on unto the day of Jesus Christ."

The man who believes in the inerrancy of the Bible; the Genesis story of the creation and the fall of man; the deity of Jesus Christ and the atonement made by his sacrificial death for the sin of the world, is building for eternity on a platform above that which the Modernist is building. If the Christian is not right, the Modernist is. In this case the Christian's platform will fall, but he will land on the platform of the Modernist. But if the Christian is right—and I know he is—then the platform of the Modernist will fall, and where will he land? Only God's infinite justice and grace can answer that question. We do not have to answer it. (Read Matt. 7:24-27.)

The second evidence of eternal life in the individual believer is *Love for God and for His people*. "We know that we have passed out of death into life, because we love the brethren." 1 John 3:14. "Whatever the world may think of us we have certain knowledge. Our love for the brethren makes us know that we have eternal life." There are certain qualities in some men that make them attractive to others. They may be useful men in the community; they may have certain social qualities that cause them to be admired and loved, but this does not prove that those who exercise such love have passed out of death into life. We may love Christians, not because they are Christians, but because they belong to our ecclesiastical party, but this is not the love of which John speaks here. The love of which he speaks is a love for the brethren, not because they belong to us or to our party, but because they belong to the Lord Jesus Christ, and are members of the Divine family through faith in Him. God loves all such with a special love, and if we love God we will love

all His children. "Whosoever loveth him that begat, loveth him also that is begotten of him." (1 John 5:1.)

It is true that some Christians are unlovely to us, but they may be no more unlovely to as than we are to God. We do not love their sins, and we are not required to do so, but we do love them. It is difficult to have the same amount of love for everyone, and it is impossible for us to have the same degree of love that Jesus has, but we are to have the same kind of love. After all the only lovable thing in us is the Christ life.

The third evidence that one has eternal life is *a changed attitude toward sin.*

And just at this point the Epistles of John are a bit confusing to some minds. Because of this confusion some have gone to one extreme and others to another. One man says, "John teaches that a Christian cannot sin; therefore I do not sin." Another says, "John teaches that there is sin in everyone, and that everyone sins, therefore it is impossible to live without sin." And the latter cease striving after perfection. There is no ground for either view, and a careful study of what John says about it will clarify the situation and lead us to the happy medium where there is perfect harmony.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John 1:8-10.) Here it is implied that even Christians have sin. The renewed nature is not, in our present condition, an altogether sinless nature. The saintly John includes himself in the assertion, "If we say we have no sin." But this is not the same moral condition that he describes in verse six. "If we say we have fellowship with Him and walk in darkness, we lie, and do not tell the truth. "The unredeemed sinner is in the darkness. Darkness is the moral region in which he lives and moves and has his being. The redeemed man walks and lives in the light, but he is not altogether free from sin. There are some who deny the fact of sin altogether. What the Bible calls sin they speak of as "misdirection, imperfect development, inherited tendencies to errors of life," and thus they seek to get rid of personal guilt. By so doing one deceives himself, and by closing his eyes to the light of truth and holiness, he wanders in moral error, falsehood and danger. The little girl who applied for church membership had the idea when she said in answer to questions about her conversion, "Before I came to Christ I was a sinner running after sin, but now I am a sinner running away from sin." Paul said, "I die daily." Again he said, "Not that I have already obtained, or am already made perfect, but I press on, if so be that I may lay hold on that for which I also was laid hold on by Christ Jesus." He is pressing on and the saint's perfection will be attained when he puts on the resurrection body. (1 Cor. 15:54-57.)

But one says, "See what John says in the fifth chapter of the same Epistle." "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth him, and the evil

one toucheth him not." (1 John 5:18.) Does this statement contradict what John has said before? Certainly not, as a little careful study will show. The word implies a continual act or process of sinning, or the state in which one finds himself. It is walking in the darkness before referred to. The occasional sin of the child of God is the accident of his life and not his habit. God does not consider the accident, but the habit. The good deed done by an unredeemed man is the accident of his life and not his habit, therefore it does not count with God. You may throw a lamb into a mud puddle, but it will get out and shake itself and get away from the mud, but an old hog likes to wallow in the mud. The lamb is not at home in the mud, the hog is. Whosoever is born of God is not sinning continuously. By the new birth he has been delivered out of the state in which the evil one would fain have held him, as the evil one still holds the world. But now the evil one has lost his power over the child of God. The watchful care of the only begotten Son of God keeps him from the power of Satan and sin. It no longer has dominion over him. Christ has delivered us from the power of darkness, and translated us into the Kingdom of the Son of His love.

But another says, "If I were a child of God it seems to me that I should not have the temptations that I have." Listen to Paul: "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above what ye are able; but will with every temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 19:13.) To be tempted is not sinning. Jesus was tempted in all points like as we are yet without sin. The sin lies in yielding to the temptation. An old preacher long ago said, "I cannot keep a bird from flying over my head, but I certainly can keep it from building a nest in my hair."

Mr. Moody used to tell, with great effect, the following story: "In Virginia there lived, before the Civil War, an old judge, a very wealthy man, who was a skeptic. The judge had a negro slave who was his trusty carriage driver. The slave, John, was a Christian. The judge and John had many an argument on the subject of religion. John had doubts and fears and temptations. The old judge said, 'John, it seems to me if you were a Christian you would not have all these doubts and temptations you speak of. I am not a Christian and I never have them.' John could not explain the conflict between the flesh and the Spirit. The judge always carried his gun along when he went out in the carriage, that he might shoot any game he chanced to see along the way. One day the Judge and John were riding along the road and the same old discussion came up. John could not tell why he had his doubts and temptations. While they drove along they came to a little lake on which two wild ducks were swimming. John was commanded to stop the carriage. He did so and the Judge shot at the ducks, killing one and crippling the other. The crippled duck was fluttering and trying to get away. The Judge yelled out, 'John, run and get that crippled duck

before he gets away.' John ran and fell over the briars and brush until finally he caught the crippled duck and carried it to his master. Then the Judge commanded him to get the dead duck. When John had brought the dead duck to his master he got up on the driver's seat with a broad grin on his face. In a few minutes he said, 'Mars' Jedge, I kin answer yer question now.' 'Well, John, let me have it,' said the Judge. 'Well, sir, when you shot dem ducks jes' now, you was mighty anxious to git de crippled duck 'fore he got away. An' after you got de crippled duck you told me to git de dead duck. Well sir, I'se dat crippled duck. I'se been crippled by sin an' I'se runnin' de bes' I kin tryin' to git away from de devil, and he's always after me. But yo'se de dead duck. He got you already and so he don't bother you.' That old negro had the idea. Jesus said, "Simon, Simon, behold Satan has asked to have you that he may sift you as wheat; but I have prayed for thee, *That thy faith fail not.*" If the devil can rock one to sleep in the cradle of carnal security and keep him there he knows that there is no redemption for him. So he does not wish 'to have anyone aroused from his sleep of lethargy, because he knows that the awakened soul will fly to Jesus Christ for refuge. Hence, "The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them." (1 Cor. 4:4.)

"But what if the child of God should fall into sin?" (Read 1 John 2:1-2.) If he does sin he repents and turns from his sin to Christ and trusts in His atoning merit. The sinner continues in his sin and is finally driven to remorse. Note the difference between Peter and Judas. One was driven to sorrow and to Christ, the other to remorse and suicide. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:19.)

Come with me for a little while into a sacred chamber of my memory and look at a picture hanging there. Our dying mother is sitting in the big wicker chair to rest her aching, tired body. Two sons are in the room with her. The younger son, who has to leave in a few moments to be away for several days, and is not certain that he will ever see her again, draws a chair up close to her side and laying his head gently upon her bosom, as he looks into her face, is saying, "Mother, I shall have to go in a few minutes, but I want to ask you to do something for me before I go." "What is it my son?" she said. And then lifting her hand, so wasted by disease, she continued, "these poor hands cannot do much now, but mother will do anything she can for her boy." "Mother," said the son, "I have given you much pain and caused you to shed many a tear during

my life, and now I want to tell you that I am sorry for every disobedience, and for every tear, and for every pain that I have caused you to suffer. I did not intend to do it and I want you to forgive me for it all. If you can I shall go away better satisfied," and with these words he burst into tears. I can now see that wasted arm as she placed it softly around the weeping form of her son, and pulling his head closer to her bosom she kissed away the tears and said, "With all my heart my boy. I forgive all, as I have done long ago. My children could not do a thing for which I would not forgive them." I said, that is a picture of God taking His children in His arms and kissing away their tears and blotting out all their sins. If necessary God would create new worlds to forgive his children. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Here is another beautiful word to his wayward children, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." (Isa. 66:13.)

Another evidence that the believer has eternal life is *Obedience to Christ*. "If ye love me ye will keep my commandments." (John 14:15.) If a man love me he will keep my word: and my father will love him, and we will come unto him and make our abode with him." (John 14:23.) Our obedience is the uniform in which we clothe ourselves that the world may know whose we are and whom we serve. Obey Him. Not someone else. Not creeds and conditions and friends and loved ones, but obey Jesus. That is imperative. His mother said to the servants at the marriage feast, "Whatsoever he saith unto you do *it*." What right have we to call Him Lord if we refuse to do the things He commands us to do?

Dr. Louis Albert Banks tells the following story: "The agent of a powerful and wealthy business house saw an opportunity by which he felt sure he could make an enormous profit for the firm, but in order to do so he would be compelled to disobey the explicit instructions which had been given him. He disobeyed his orders and carried through a very successful deal by which his employers won large profits. If he had obeyed his orders he would have lost. Contrary to expectations, instead of being commended for his shrewdness he was promptly dismissed from their employment." That business firm acted wisely. They could not trust an employee who would not obey orders. Next time he might have lost heavily if he had not ruined the firm. God does not demand of us success, but obedience. It is for us to obey his commandments and he will take care of the results. "To obey is better than sacrifice, and to hearken than the fat of rams."

Now I hope we can sing
Blessed assurance, Jesus is mine,
Oh what a foretaste of glory divine!

Circumstance and Character

REV. J. E. WILLIAMSON

"And we know that to them that love God all things work together for good, even to them that

are called according to his purpose." Rom. 8:28.

D. L. Moody used to say: "If you want to be

distracted, look around; if you want to be disheartened, look within; if you want to be satisfied, look up."

In Paul's statement of the doctrine of Divine Providence, a doctrine too far reaching to be understood fully by finite minds, there are five related thoughts capable of statement and illustration.

1. Universality.
2. Harmony.
3. Beneficence.
4. Confidence.
5. The Secret of It All . . . Love.

1. *Universality.* "All things." Dr. Moffatt translates this: "We know also that those who love God, those who have been called in terms of His purpose, have His aid and His interest in everything." A dear old saint who had seen much trouble, when asked if she ever felt like murmuring, replied: "When I do, I just ask the Lord to put me in the easy chair, and keep me quiet." The visitor, seeing no easy chair about, asked what she meant. "My easy chair," she said, "is Rom. 8:28. 'All things work together for good to them that love God.'" When we can count our troubles and disappointments among the "all things" it certainly makes for a more contented state of mind. In the life of Dr. Alexander Whyte it is recorded that owing to the carelessness of a porter the bag containing the preparation for the following winter's classes was lost. This meant the fruit of three months' work. Dr. Whyte wrote: "I consoled myself . . . with the assurance that God knew where my bag was, and that if He had need of its contents and of me He could preserve it, and if He had no need of it and me then it were better that I never saw it again."

2. *Harmony.* "All things work together." "The ever-widening area of human knowledge has only brought into greater prominence that wondrous harmony of Nature which makes the whole universe move as under one impulse from a Divine Governor. Seemingly capricious winds, the rain and the dew, the sunshine and the cold, are all working together to keep this world sweet and clean and fit for the dwelling of man."

Shall we acknowledge this harmony in the natural world and refuse to recognize it in the spiritual world? If sunlight and rain can produce a rainbow, then laughter and tears can combine to produce beautiful results also.

3. *Beneficence.* "All things work together for good." A writer tells of a visit to a chemist in his shop, and finding him behind the counter piling up coloured powders upon three pieces of white paper. Asked what the powders were, he said that they were poisons. The visitor then inquired if there were enough in the three vials to kill the man. He was told that there was enough to kill

fifteen men. What did he propose to do with these poisons? He was informed that medicines were being made in this way. "Making medicines of poisons that will kill men?" exclaimed the visitor. The chemist smiled as he made reply: "When they are properly mixed together, they do not kill, they cure."

God moves in a mysterious way, His wonders to perform.
Blind unbelief is sure to err, And scan His work in vain.
God is His own interpreter, And He will make it plain.

4. *Confidence.* "We know." Blessed is the man who has assurance. Charles Garrett was once preaching in Hull (England) and he was speaking to a large congregation about the mysterious troubles that often come to the Christian. He was saying that we are not exempt from trouble. Whom the Lord loveth He chasteneth; and some Christian men had known more troubles after their conversion than before. He had known Christian men who were steeped in trouble—surrounded by it, trouble to the right of them, trouble to the left, trouble in front and trouble behind. Then an old man in the gallery who had served God for nearly seventy years, felt he could contain himself no longer, and shouted: "Glory to God, it's always open at the top!" Well, so it is. We go back to Moody's saying: "If you want to be distracted, look around; if you want to be discouraged, look within; if you want to be satisfied, look up."

5. *The Secret of It All . . . Love.* "To them that love God" . . . even to them that are the called according to His purpose." Spurgeon once saw on a weathercock the words: "God is Love." He remarked to his companion that he did not consider it a very appropriate motto on such a changeable thing as a weathercock. He was met with the answer that he had not interpreted its meaning correctly. It meant: "God IS love, whichever way the wind blows."

"Ill that He blesses is our good, All unblest good is ill,
And all is right that seems most wrong,
If it be His sweet will."

His love and His will—our love to Him and His purpose for us; as Dante said: "In His will is our peace." So those who love God and are the called according to His purpose are encouraged in their trials by the thought that God will not forsake those whom He has chosen. They have learned, and are learning still, that not a single good outlies the circle of His will. So the peace that passes all human understanding garrisons their heart. They know the Eternal Love is at the heart of things. In His love they are safe, for "perfect love casteth out fear."

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Glad Hearers

Text: "The Common People Heard Him Gladly."
Mark 12:37.

There are preachers who delight ordinary churchgoers, and yet have little attraction for the hosts of people who seldom or never go to church. But it is made plain in the gospels that Christ had an attraction for such. "The common people heard him gladly."

Christ's attractiveness as a speaker was not through any mighty powers as an orator or rhetorician; for he was neither orator nor rhetorician as we understand those terms. Yet the unquestioned fact stands out that the common people heard him in great numbers and with great delight. How do we account for it? And what light does Christ's preaching throw upon methods of getting the common people gladly to listen to the gospel today? It would be of value to discover reasons why the common people heard him gladly.

One reason was because of the positiveness with which he spoke. "They were astonished at his doctrine, for he taught as one having authority, and not as the scribes." There are no "ifs" or "perhaphes" in his teachings; weakness nor timidity in their utterance. "Verily, verily I say unto you," was his frequent introduction, and what he said was vital enough to grip their souls when he said it.

Another reason why "the common people heard him gladly" was because of the sublime simplicity with which Christ always spoke. This, too, must have been in very marked contrast to the ponderous, involved, dull and dismal harangues of the scribes to whom the people were accustomed to listen. The teaching of Jesus owed its attractiveness, and owes it still in no small degree, to its exquisite simplicity of form. His sayings are beautiful with the beauty of pithy, pointed, well-chosen, crystalline words. They are very simple, too; felicitous and easy to remember. But simplicity of form is a very different thing from simpleness of thought; for every one of Christ's sayings is so packed with thought that the longer you brood over it the more you see in it. What must it have been to have heard the Sermon on the Mount, or the Parable of the Prodigal Son fresh from the lips of the Master.

Another reason Jesus was heard so gladly was that his message addressed itself definitely to all his hearers. He gave a new and broader meaning to religion, and the common people were glad to hear that its provisions included them. It had never entered the mind of a Jew that God loved anybody but Jews. But Christ came proclaiming that God loved all—Gentile as well as Jew, the

bond as well as the free, sinners as well as saints, the bad as well as the good. He came proclaiming the universality of the divine love and providence, teaching that God has regard for the poor, the destitute, the ignorant, the helpless, the out-cast, the wicked, the lowly as well as for the more favored. And that awakened inspiration and kindled delight in many souls where the light of hope had disappeared. God's nature is love. The gospel Christ preached was the gospel of love—love for all, even the most lowly. No wonder the common people heard him gladly when he preached.

Another reason, we doubt not, why the common people heard Christ gladly was that he ministered to their physical as well as their spiritual wants. He healed the sick. He cleansed the lepers. He opened the eyes of the blind. He fed the hungry. It has often been said that you cannot put the gospel into the soul of a hungry man. The expression is extreme, but it is a noticeable fact that Christ fed the five thousand not alone with the truth but also with the loaves and fishes. Such attention to the body will ever incline the soul to attention. Kindness in secular things is often a John the Baptist in preparing the heart for acceptance of spiritual things.

Still another reason the common people heard Christ so gladly, we believe, was because of the fact that he recognized no social distinctions. He not only loved all alike, but he treated all alike. In England, we are told, society is divided into three classes—the poor, the middle class and the aristocracy. There are some who think such class distinctions are rapidly developing in this country. We do not believe it, but this we know, that if ever such distinctions get into a church that church is doomed. They are absolutely at variance with the spirit of Christ, who ignored neither the rich nor the poor. "The rich and the poor meet together, and the Lord is maker of them all." If in any of our churches the poor are not made to feel at home, so much the worse for the church; for, let us not forget, the poor felt at home with Christ, and the common people heard him gladly. They heard him gladly because they felt that he had sympathy with them. If they were poor, so was he. If they knew what bruises and heart-aches meant, so did he. If they understood what it was to be "weary and heavy laden," so did he. Christ laid aside the glory he had with the Father before the world was and took his place with the poorest of earth's toiling millions and because he did he made a bond of sympathy between them and him. And this, we believe, is yet another reason why, here on earth "the common people heard him gladly."

The Lesson of the Seasons

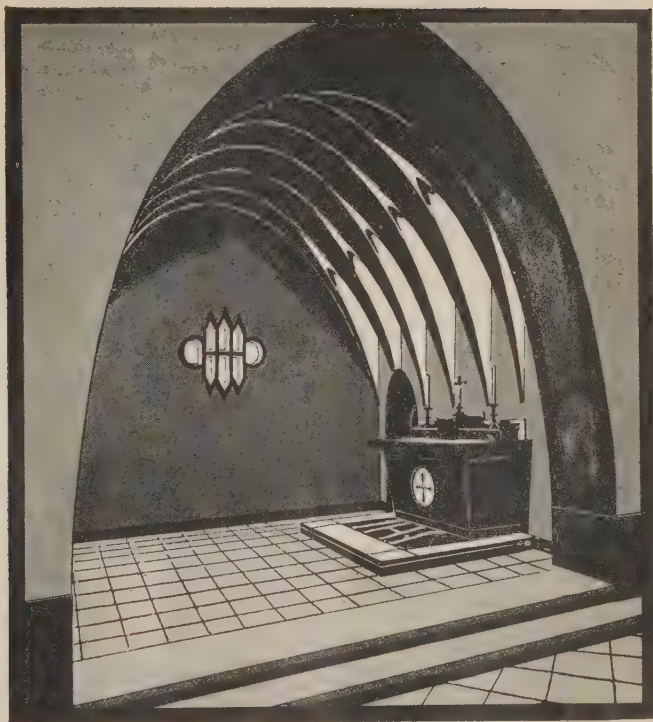
"He changeth the times and the seasons."

Dan. 2:21.

I. Text Shows Faithfulness and Dependability of God.

a. In the long run we get our seasons.

b. Long ages of geology and the periods revealed by evolution show, even more than the pre-scientific conception of nature, the grandeur and



H

ow would the congregation respond to such a change ?

HOW difficult it is to keep the old church presentable in face of depreciation and "competition," when there is little money available!

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dependability of the Creator. "Some call it evolution, others call it God."

c. In the midst of life's mutability ("change and decay in all around I see.") it is refreshing to have one enduring and permanent Being. ("Thou art not like them, untrue.")

II. The Text Shows the Infinite Wisdom of God.

a. His farseeing wisdom knows that we require balance of ease and work, heat and cold, bitter and sweet, summer and winter, in order to reach maturity.

1. "He giveth wisdom unto the wise, and knowledgeth to them that have understanding." (Verse 21.)

b. His apportionment of joy and sorrow, in the long run, vindicates his wisdom, too. "Now no affliction for the present seemeth to be joyous but grievous; but afterward, it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

III. The Text Suggests the Prodigality of God.

a. There are a million colors and adaptations in the autumn leaves in woods, say nothing of the fruits and vegetables, and the plumage of birds, more than are actually needed. The extreme lavishness of all seasons; summer's greens; winter's crystals; the hues of the rainbow; suggests that the Creator is not economical, but lavish in his bestowal of beauty for man's sake.

b. Promises of the future indicate that this loving and lavish prodigality will be even more profuse: "Things which eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things that God hath in store for those who love him."

About the finest thing that has ever been said on autumn, in this part of the world, was said by William Herbert Carruth, in his "Each In His Own Tongue".

And about the finest thing on the other side of the world was written by Rabindranath Tagore,

winner of the Noble prize for poetry, in his unique but thoroughly poetical, "Autumn."

"Today the peace of autumn pervades the world,

In the radiant noon, silent and motionless, the wide stillness rests like a tired bird spreading over the deserted fields to all horizons its wings of golden green.

Today the thin thread of the river flows without song, leaving no mark on its sandy banks.

The many distant villages bask in the sun with eyes closed in idle and languid slumber.

In the stillness I hear in every blade of grass, in every speck of dust, in every part of my own body, in the visible and invisible worlds, in the planets, the sun, and the stars, the joyous dance of the atoms through endless time—the myriad murmuring waves of Rhythm surrounding Thy Throne."

* * *

Those who are preaching, in the fall of the year, upon the increasing beauty of old age, reassuring the "saints in Israel," that "a hoary head is a crown of glory"—that growing old *can* be done gracefully, and need not be sour and crabbed, will find stimulating reading in Clement Dane's article in the September *Forum*. She writes on "What Is Youth?" Her answer in effect is: "Youth is not a matter of years. Youth refuses to grow old . . . 'Let the body do what it pleases', vows youth at sixty-five. You shall not alter my spirit. I've enjoyed every minute of my life; yes, even my griefs I wouldn't forego, and why have I enjoyed it? Because my soul refuses to grow old. I fed experience to my soul as you feed fuel to an engine, and the engine, my body, is beginning to wear out. But my soul, bless your innocence, the

(Continued on page 98)

Unbelief

THE REV. JOHN ROMIG

"They were not able to enter in because of unbelief." Heb. 3:19.

The drama of the exodus of Israel from Egypt and its wanderings through the wilderness remains the classic allegorical presentation of the experiences of the people of God.

Unbelief remains the greatest problem and obstacle for those who are interested in the development of the Kingdom of God and in the entrance of God's host into their Promised Land.

The Tragedy of Unbelief

What a tragedy that the people who had been brought out of Egypt for this very purpose—who had been organized at Sinai and given a code of laws—who had been divinely led across the Red Sea and then by the pillar of fire and cloud through the wilderness and who had had their wants miraculously supplied along the way, should have quailed when the hour for possession of the goal arrived and should have been turned back for

thirty-nine years of discipline and should have been unable, even then—those confirmed unbelievers—to enter in.

Perhaps we do some loose thinking in connection with this word "unbelief." We must not think of unbelief as being necessarily hostile to Christianity. Not at first. Unbelief is not, at first, active. It is passive. It is not, at first, positive. It is negative.

Let us try to make this clearer by reminding you of the distinction in the three words "septic," "aseptic," and "antiseptic."

That is septic which is putrid or in which there are germs at work which will produce putrefaction. That is aseptic which is free from disease germs tending to putrefaction. That which is aseptic, however, has no active power against putrefaction. A bandage may be aseptic and therefore perfectly safe; but the bandage will have no ability to fight septic conditions. That which is aseptic

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is merely free from septic conditions. We have another word, however—antiseptic—which does refer to that which engages in active warfare against septic conditions—preventing or counter-acting putrefaction.

In the matter of unbelief, we are dealing with a Greek word "*apistia*," which stands in the same relation to the Greek word for *faith*—that is "*pistis*"—as the word aseptie bears to the word septic. "*Pistis*" or Faith is the first thing in the Christian life, and it ever remains a great part of the Christian life. Faith is the breath which is necessary to spiritual life. The first breath is caught at Calvary's cross. We are saved by faith. Without faith it is impossible to please God. When Abraham laid the great foundations of the Kingdom of God they were foundations of faith. When Christ, the great Architect and Builder of the Kingdom, came, it was faith to which He called the people. Our battle, today, is the battle of *faith*. We have a condition, however, in which men will not accept anything that Christ or the great Kingdom can do for them. That is *unbelief*, "*apistia*." That one letter "*a*" spells all the difference between the child of God and one who is not a child of God. Unbelief is no more necessarily active and positive than that which is "*aseptic*." Of course we have active opposition to deal with, too, and we have a word for that and it is *anti-christian*. The *anti-christian* is active in opposition. But the unbeliever is not necessarily hostile to Christianity, though he is likely to drift into an anti-christian attitude.

The effort has been made to make this clear because it is very important not to attribute to the unbeliever more hostility than is justifiable. The unbeliever is to be pitied. He suffers incalculable loss.

There is offered to him the quickening of his highest nature, eternal life, fellowship with God and God's people, association with every good cause, true success, a great world of fascinating interests in thought and study, heart-satisfying happiness—all the noblest and highest and most lasting that man can hope for—and he is not able to enter in because of *unbelief*.

The Mystery of Unbelief

It is hard to understand why Israel should have doubted, after all that they had experienced of God's providence. The plagues of Egypt, the opening of the Red Sea, the quails and manna, the water from the rock, the revelations of Sinai, the pillar of fire and cloud, the victories over opponents, should all have been arguments to prove that God's presence was with them. What justification had they for their unbelief?

Unbelief was, with them, and is, with us, unreasonable.

Why will men not believe? Why must there so often be a battle in the soul before faith comes? What is it that opposes all spiritual movements? Why do men welcome the Light of the World as humans welcome the rising of the sun? Yet it is

so. It means a battle to bring the ark of faith forward. There is something which adheres to darkness. There is a power which resists improvement.

Our Lord met this resistance again and again, as in Nazareth. They should have been proud of this famous son of their village. The excited reports of His marvelous words and His still more marvelous works, which began to come in from every direction, should have delighted and won them. But, instead, they took Him to the brow of the hill and would have thrown Him down and killed Him. No wonder "He marvelled because of their unbelief." What began in Nazareth gathered momentum until they took Him and nailed Him to the cross.

His spiritual teaching, healing of the sick and raising of the dead; the sympathy He gave; forgiveness of sin; freedom of the soul and mind; the life eternal which He brought within reach; still, when He came unto His own, they received Him not!

And it is the same today.

What better teaching could one wish than His teaching? What doctrine could we desire other than that which He has tried to make clear? What more marvelous character could we conceive than His? What life can compare with His in the world's history? What greater wisdom did human mind ever display? What greater gospel could be imagined than the one for which He laid down His life?

Does the world make better promises?

What Christian ever testified that he was sorry that he became a Christian? Does not everyone testify, instead, to joy?

There are explanations. It must be a choice between the higher appeal and the world and the flesh.

There is *intellectual difficulty*. But intellectual difficulty is not always honest. Some men make an excuse of it. Our Lord did not come to throw obstacles in the way of souls seeking light and life. He came to teach. Accept what you can of His teachings. Build on that which commends itself to your intellect.

There is the opposition of the *kingdom of evil*. I care little what you call it, but there is a force that opposes good. Who has not felt it in every forward movement he has attempted.

Example and Influence

One who rejects, through the very operation of conscience, becomes antagonistic. The example of the unbeliever has its influence. Rejection of faith leads others to reject. As with the Pharisees, those who refuse to believe neither enter themselves nor suffer others to go in. The rejection of the higher involves the choice of the lower. The *believer* develops traits of character which are worthy of true men; while *belief* proves interest and acceptance of the privileges Christ won for mankind. The end of the *unbeliever* is death; the inheritance promised those who *believe* is Life Everlasting.

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Church Night

Church Night

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Making Good with Church Nights

For several years I have been privileged to take some part in "church night programs," but not until the past few weeks did I realize how much good can come from well-planned and well-executed efforts along this line of church work.

Last November I received an invitation from the Rev. A. H. Backus, pastor of the First Methodist Episcopal Church, Peru, Ind., to be a member of his church night faculty. Accompanying the invitation was a sample program of "The Second Annual Church Night" series of meetings. A glance at this program convinced me that here was a pastor and a church really trying to serve the Lord by serving their community in a new way.

And despite the fact that I could hardly see how I might plan my work so as to be in Peru six consecutive Thursday evenings, I accepted the invitation to join the "faculty" for Peru's third annual church night program. I was asked to take a class in social problems, a subject very much like that which announces one of my courses in Purdue University. In visualizing the "class" at Peru I thought in terms of ten or a dozen of "the faithful few," some of whom would probably enroll just to please the pastor.

It is impossible for me to describe my feelings when on January 12, I met my "class" for the first time. Instead of ten or a dozen, I had 174 men and women, representing the best families and the leading professions and businesses of Peru. I was prepared for the surprise somewhat gradually; for I reached Peru a little before six o'clock, and went directly to the church, where at that time there were upwards of a hundred persons. More kept coming until when we repaired to the dining room I was aware there was a "crowd." An excellent dinner was served by the church ladies, and following the dinner hour Dr. L. C. Bentley, district superintendent, gave an inspiring address and conducted a devotional period.

Following the devotional period the entire group, which numbered nearly three hundred, separated themselves into ten classes, each of which was taught by a person specially qualified to give instruction in the matter at hand. The ten courses were named as follows: Kindergarten Class, Story Telling, Preparatory Church Membership, Bible Dramatics, Boy Scout Work, Girls' Scout Work, Life of Christ, Music, Domestic Art, and Social Problems. These classes remained separate for forty-five minutes, and then came together in the auditorium for a moving picture period.

The same general routine was followed each of the six Thursday evenings. The chief variations were a different person each night for the devotional period and a change in the motion picture films. The total enrollment in all the classes was 371, and the attendance at one motion picture period was 451. The average attendance at sup-

per was 221. The average attendance of my class was approximately 170. Diplomas were awarded every person who attended six nights and participated in a class exercise. These diplomas were designed after the manner of school and college diplomas, and were much prized by all who received them; for all persons who had won diplomas in a previous year seals were affixed to their diplomas, which means that those persons with a perfect record of attendance all three years now have a diploma on which are two seals.

The organization and administration activities connected with this series of church night programs were as near perfect as one can imagine. Dr. Backus is a master organizer. I do not think I have ever worked with a better church organizer. He was ably assisted by Prof. G. W. Youngblood, superintendent of the Peru public schools, who was known as dean of the church night school. In addition, a number of the church officers gave untiringly of their time and talents. For speakers at the devotional period outside pastors were invited, and in every instance some such a remark as this was passed from the visiting clergyman to some member of the faculty, "I never knew church night could be made so big and so serviceable." I cannot but wish that every church in our State could do as much for their respective communities as the Peru church is doing. Certainly this is a fine way to train young people for more effective church life and to deepen and broaden the interests and the outlook of mature members. One man said to me the last evening of the series, "I have caught a new vision of the relation of Christianity to my community and to my generation." A similar testimony could be secured from practically every person who attended any one of the ten classes. Small boys and girls who may have been drawn more by the motion pictures than by a desire to sit in any of the classes went away each Thursday evening with better thoughts, for every one of the picture films was clean and uplifting.

I regret I did not get from Dr. Backus or someone a detailed report concerning the cost of these church nights. I am sure the meals were served at cost, since we were given bountiful servings of excellent food for twenty-five cents a plate. Attractive programs had been printed prior to the opening of the series, and other preparations made which must have cost a sizable sum. But so pleased were those who received the benefits that a collection might have been taken any single evening which would probably have yielded enough to care for the total expense. I wish Dr. Backus might be given an opportunity to appear before every Conference in this area and tell how he "did it." I am convinced that he has set an example which could well be followed by every

(Continued on page 76)



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Mid-Week Topics

THE REV. W. SCOTT STRANAHAN

THE DEMOCRACY OF FATHERHOOD. John 4:46-54.

It is well for us to realize the thoroughgoing democracy of Jesus' treatment of men. We admit, of course, that there was in the time of Jesus no such doctrine of democracy as we have today, but the spirit of democracy was not only implicit but regnant and directive in all our Master's contact with men. Jesus treated all men alike. He did not preach the gospel for the poor as poor or for the rich as rich, but for men as men. The nobleman who came asking for the healing of his son, appealed to him, not as a nobleman, but as a suffering and anxious father.

I. Democracy of Fatherhood.

Certain human experiences level down the differences between men. All men who are fathers at all, in distinction from mere begetters of offspring, stand on the same plane when confronted by the prospects of a beloved son's death. The poor man in the cottage and the rich man in the palace are just human fathers when both see the signs of death on the brows of their sons. If there was a tinge of pride in the narrator's record, that a certain nobleman, a certain man of the king's house, sought the help of Jesus, the pride, nevertheless did not lead to over-emphasis of the petitioner's rank. We are not told his name. He was only "a certain nobleman" and he disappears from the narrative in the statement that "the man went his way."

II. Gospel of the Spirit.

The fourth Gospel is the gospel of the spirit. It seeks to lay stress on the belief in spiritual forces. The incident before us seems to have been selected because of the nobleman's belief in the word of Jesus. At first the nobleman asked Jesus to come down to his house to heal his son, presumably by an actual physical touch. It was this thought of reliance on actual physical instrumentalities that seemed to Jesus a demand for signs and wonders. A word is more spiritual than a bodily contact. Faith in a word is more spiritual than faith in a healing touch.

III. Full Belief.

The full belief of the nobleman in Jesus came at the end of the experience with Jesus and not at the beginning. The imperious interest in his son's welfare drove the father to Jesus. He said, "Come down ere my child die!" But Jesus said, "Go thy way, thy son liveth!" And the man believed the word of Jesus and went his way, to find his son indeed restored. The one condition of all our answers to prayer is believing.

One point is ever plain in Jesus' teaching and that is the stress he lays upon faith. It is faith that can remove mountains; it is faith that he

praises in this nobleman; it is faith he speaks of when he says, "Believe and ye shall have." When the best that is in us is on top, when our life is under the influence and leadership of the highest Life, when our faith in Jesus is strong and true, then and only then, are we in perfect form to meet any situation that may arise. All the forward steps that humanity has seen—the betterment of social conditions, the winning of political and religious liberty, the movement toward regarding all nations in a friendly and helpful way—all these have been accomplished by faith in Jesus inspiring and strengthening men and women to live the larger life. It was the father's faith in Jesus which brought about the healing of his boy, and not only his conversion but that of all his house. If we have faith it is more than possible that our faith may be the means of bringing new life to others. Our faith should go beyond merely saying prayers. As we work for others, our life of faith in Jesus will be able through our influence to communicate his healing power to the lives of all those about us.

"Our knowledge is a torch of smoky pine

That lights the pathway but one step ahead

Across the void of mystery and dread;

Bid then the tender light of faith to shine,

By which alone the mortal heart is led

Into the thinking of the Thought Divine."

* * *

JESUS AND ZACCHAEUS. Luke 19:1-10.

Zacchaeus was what would be called in modern slang a "low brow" politician, grown rich by the practice of what one of his modern kind called "honest graft."

Everybody was surprised that Jesus should elect to stay at his house. He had "feathered his nest" at the customs, extorting money according to his opportunities. But like many modern grafters, and low brow politicians, he was an interesting man. He had no false sense of dignity. He had heard rumors of a new prophet who could heal the sick and forgive sins, who had compared a publican like himself favorably with a Pharisee and who had sternly told a rich ruler of the synagogue to sell all his goods and distribute to the poor if he would have treasure in heaven. No wonder he wanted to see him.

I. First-Hand Impressions.

Zacchaeus was not a man to be satisfied with second-hand impressions. Although short in stature he had muscles. He could climb up a tree like a boy; and when this gave him his chance actually to carry away the honor of entertaining the distinguished guest he could climb down again in a hurry and make the most of it. What did he care for the murmurs of the crowd? He was keen enough and big enough to acclaim the Lord and

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to do at once without being told, at least half of what the rich ruler had been told to do. He did more. He himself raised the question of extortion. If his four-fold restitution had to come out of the half that remained after his "fifty-fifty" division with the poor there probably would not be much left of his riches. But he was not sorry; on the contrary he was exceedingly joyful. He had received his Lord gladly and salvation had come to his house.

II. Like Zacchaeus.

Modern business and modern politics abound in men of the type of Zacchaeus. They have more energy than culture. They are denounced—and justly so—in the press and from the pulpit. Their hands may reek with ill-gotten gains. They may have practiced extortion, blackmail and profiteering. They are sometimes in secret partnership with persons of higher social position and greater respectability, whose despicable work they do. They may have narrowly escaped exposure and prosecution. They have nevertheless qualities which may make them useful, and latent capacities which may make them invaluable assets to righteous causes. They are human, downright honest, according to their lights. If then, their darkness is illuminated, if some profound change takes place in their point of view, if the Lord comes their way and calls them by name they are quite capable of surprising their old associates and everybody else.

The Lord had no illusions about the faults of Zacchaeus nor has he illusions concerning the faults of extortionists and grafters of today. They cannot serve God and Mammon. They must begin their new careers by restoring fourfold what they have taken wrongfully, and give half of their wealth to the poor or in some other unmistakable way give evidence of good faith. If they sorrowfully turn away when they hear the sharp challenge "Follow me" or obviously do not care to hear any such command they would far better never climb a tree to attract attention. The Lord has need for reformed publicans, of shrewd, energetic, purposeful men, of men with strong motor reactions, for whom to see is to act, and to hear a call is to respond.

Let us all seek them out, whether up a tree or elsewhere, and take earnest part in turning community grafters who are like Zacchaeus, into Christian givers.

* * *

WHAT HAVE YOU? Luke 19:11-26.

The parable of the talents means that in this life men are not equal; but that whatever a man's chances, if he is faithful he will be judged not by the amount of work he has done, but by the use of his opportunities. We all have our lives to live. Jesus does not ask us all to risk our lives, though for some the task appointed may mean that. But he does mean us to use them, and at the end he will judge us, not by what we have abstained from doing but by what we have done. "How much good have you done?"

I. Health.

We all have a measure of health. It is ours to

conserve, to improve, to enjoy. It is not to be folded in a napkin. On the contrary, by toil and vigorous exercise, by temperances and denial of indulgences, by exposure to storm and to sunshine, by building up resistance and overcoming every weakness, we are to realize five hundred, even a thousand per cent. "Unto every one that hath shall be given."

II. We Have Intelligence.

It is ours to apply, to cultivate, to capitalize as knowledge and eventually wisdom. It is not to be folded in a napkin. It is not to be corroded by low uses, or atrophied by disuse. The more we have the more we shall have, the more we are satisfied with nothing less than a thousand per cent if we know how to use it, the greater will be the increase. Intelligence is not education, but a capacity for acquiring and profiting by it. Intelligence is not self-mastery or mastery of environment but only the power to attain such mastery by application and discipline. In their field society and nature seem often austere tyrants, taking away from one that hath not, but to him that hath is always given.

III. We Have Faith, or Love or Hope.

We have spiritual gifts of many kinds. They are ours to keep only on condition of cultivation. The seed will grow in friendly soil, well watered. Laid away in a napkin, it may retain its germinal power, but it will gain no increase. We grow in faith by the exercise of faith. In love by consistent good will and by serving our fellows. Any one with a pound of courageous hope in his possession should not be satisfied with less than five hundred percent increase per annum. In the present state of the world the one who can make it one thousand percent, is an altogether exceptional benefactor. He qualifies at once to rule ten cities by common consent.

IV. Material Wealth.

Even in the sphere of purely material things there is not the slightest objection to such phenomenal increase as the parable suggests if we have in mind social well-being. What Jesus thought of making money out of people is made clear by the whole trend of his teaching. But to make wealth for people, to raise crops, to build houses, to fabricate clothing, to dig coal, to carry merchandise, to paint beautiful pictures, or to write interesting books, all this is surely to justify our gifts or resources and capacities for we are sharing our gifts with others. Not what we get for ourselves, but what God helps us to become for the sake of others, this is the best reward. The day of reckoning may be delayed months or even years, but nothing is more certain than the final return of the Master at which time he will expect a careful accounting. The trust may be in robust health, special talent, gift of leadership, position, property, the privileges of Christian civilization, or whatever gives one an advantage. Not everyone recognizes the fact that these things are the gifts of God, but that is the view of life which Jesus taught. We belong to Him whether or not we have ever acknowledged his ownership, and he holds us as stewards of what he has intrusted to

An Announcement of Interest to All Who Read the Bible

IN THE future the publication of the American Standard Bible will be controlled by the International Council of Religious Education. The copyright protecting this great version has recently been transferred to the Council by us. The purpose of the transfer is to guard the text of the American Standard Version, to insure its transmission to posterity in ungarbled form—and also to provide for authoritative and interdenominational control of any future revisions that may be made.

We have had the honor to publish the American Standard Bible since its first appearance. The American Revision Committee, who made this the best version up to the present time, placed the control of its publication entirely in our hands. This was done in order to keep the text from being issued promiscuously and in garbled form. We agreed to publish the Bible exactly as they gave it to us, thus assuring the Committee that its careful and accurate revision would be kept intact.

The danger of the promiscuous publication of the Bible, and particularly of its promotion by unscrupulous persons, has been demonstrated many times in the history of the Book of Books. For instance, in 1680, there was published in England what became known as "The Wicked Bible," which omitted the word "not" from the seventh commandment. This immediately became infamous and its publication was stopped by royal decree. Among other famous garbled editions were "The Breeches Bible," in 1560, and "The Treacle Bible," in 1572.

Under the new arrangement it is assured that the American Standard Bible will be published only by responsible people. A Committee appointed by the International Council of Religious Education will supervise the work of any publisher who desires to print the text. In relinquishing our responsibility for the American Standard Bible, we are glad that such an organization as the Council, representing 41 Protestant denominations, has agreed to see that it is preserved.

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us. We owe him our best. The conscious joy and reward comes here and now, not after death.

* * *

THE FIRST MARTYR. Acts 6:8-15; 7:54-60.

Complaint had been made that the Hellenist widows were not getting their share of the poor fund, out of which there was a daily distribution of food to destitute members of the church. The apostles regarded themselves as set apart by the Lord himself for preaching and teaching, and suggested that men should be chosen to represent the Hellenist side of the church and to see to that part of the work. This was an epoch in church history for it was the first time that a distinction was made between men whose whole time was to be given to preaching and teaching, and others who might be called by comparison with them, laymen. The suggestion was accepted and seven men, known for their tact, were chosen for this service, and ordained by the laying on of the hands of the apostles.

I. Full of Faith.

Some of them, especially Stephen and Phillip, were not content with performing their new duties, but soon began to work among their old companions in the Hellenistic synagogues. Many of them, as was Saul of Tarsus himself, were very bigoted in their adherence to Judaism and vehement disputes soon began. The older apostles were more cautious, feeling perhaps that their work should be confined to the people they could reach best, to those who spoke their own Aramic language. But Stephen carried the war into the enemies' camp. When they could not silence him or answer his arguments, they brought an accusation against him, charging him before the Sanhedrin with blasphemy.

II. Stephen's Defense.

Stephen's speech in reply was interrupted before it was finished, but we can trace its general

argument. He charged the Jews with always being against the prophets. He sought to prove that the Jews had always been rebellious and that they were only true to their history in refusing to listen to Christ, who was the prophet like unto Moses, the one whose coming Moses himself had foretold. Their fathers had used Joseph cruelly, had resisted and rebelled against Moses at every turn; they revered the law in theory but never kept it in practice. As for the Temple, it was not really God's house, and their worship of "houses made with hands was only a form of idolatry. At this time the fury of the audience burst out and without the pretense of a proper trial, they stoned Stephen. Like his master, Stephen prayed for his murderers as they did him to death. A beautiful feature of the story is that Stephen had a vision of his exalted Lord just before the stoning began. Stephen saw "the Son of man standing on the right hand of God." Jesus, in the vision, had risen from his throne to welcome Stephen.

III. Stephen's Influence.

Stephen's martyrdom led to another step forward in the advance of the church, for a persecution broke out which scattered the leaders of the church of Jerusalem far and wide. Philip carried the flame to Samaria and by and by it reached Antioch. So the evangelization of the world began in earnest.

Stephen's name is glorious in the history partly because his death had much to do with the conversion of Paul, the greatest missionary of all ages, and because he struck out along a line which was different from what others had attempted.

Before his martyrdom he had been famous for his skill in argument and his gift of organization. When he made his last sacrifice, even his enemies were compelled to confess that his face was like that of an angel.

Five Week-Night Service Plans

These plans for all-congregation services during the week are based on studies of Carl F. Price's book, "More Hymn Stories," published by Abingdon Press; James E. Carter's "The Gospel Message in Great Pictures," Funk & Wagnalls; and Bishop Charles Edward Locke's book, "Pray."

I. "Behold I Stand at the Door" Rev. 3:20.

Preliminary Work

If you have a lantern for projecting slides, secure a slide of Holman Hunt's portrayal of "The Light of the World." The picture is shown on page 72 of James E. Carter's book. Pastors who do not have the use of a lantern may secure one large print of the picture for display with good lighting, or a number of small prints to distribute to the audience at the opening of the service.

As a basis for writing your weekly letter about the service, or your newspaper announcement, read Bishop Locke's paragraph on "Divine Energy," page 36, book named above.

Hymns selected for the service are: 1. "O For a

Closer Walk With God," Cowper. 2. "Come, Thou Everlasting Lord," Wesley. The stories attending the writing of these hymns and the authors' name may be found on pages 66 and 67, Price's More Hymn Stories. Assign the reading of these stories, and the telling of them to two members of your Epworth League.

Program

Invocation: Leaving the things that are too high for us, in quietness and in confidence may we find our strength. Grant, we beseech Thee, Almighty God, unto us who know that we are weak, and who trust in Thee because we know that Thou art strong, the gladsome help of Thy loving kindness, both here in time and hereafter in eternity.—*Simpson.*

Hymn: (Selected by pastor, should be familiar to members, so all may sing.)

Scripture Reading: Rev. 3:15-22.

Story of Hymn: "O For a Closer Walk with God." Congregation to sing the hymn immediately following the story.

Sermon: (Pastor may secure help from the study

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of James E. Carter's address, page 73, above named book.)

Silence for Meditation: (The canvas or print should be lighted during this silence.)

Story of Hymn: "Come, Thou Everlasting Lord." Congregation to sing the hymn immediately following the story.

Prayer: Our heavenly Father, we approach Thee in humility, feeling our great need, but thanking Thee for the privilege of prayer. Grant Thy special blessing upon all those near us, remembering in mercy the sorrowing and needy, and extend Thy guiding hand in the affairs of all men. Help us to do justly, and to love mercy and to walk humbly with our God, and at evening time it shall be light. We ask in Jesus' Name. Amen.—C. A. Parmelee.

Benediction: Now may the peace of God rule in your hearts and the word of Christ dwell in you richly, in all wisdom.

II. "Thou hast been faithful." Matt. 25:21.

Preliminary Work. Use copy of Bastien-Lepage's portrayal of Joan of Arc, in the same manner as outlined in Plan I.

As a basis for writing your weekly letter about the service, or advertising, read Bishop Locke's "An Absurdity," page 21.

Hymns selected for the service are: 1. "God Calling Yet, Shall I Not Hear," Tersteegen. 2. "God Moves in a Mysterious Way," Cowper. (Use story feature same as in Plan I.) Hymn 1, page 88, hymn 2, page 11, Price's book.

Program

Invocation: O God, from Whom all holy desires, all good counsels, and all just works do proceed, give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that by Thee, we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour.

Hymn: (Selected by pastor.)

Scripture Reading: Matt. 25:13-23.

Story of Hymn: "God Calling Yet, Shall I Not Hear." Congregation to sing the hymn immediately following the story.

Sermon: (Pastor may secure help from James E. Carter's address, page 21.)

Silence for Meditation: (Light canvas or print.)

Story of Hymn: "God Moves in a Mysterious Way." Congregation to sing the hymn immediately following the story.

Prayer: (See page 161, Book of Bishop Locke, study prayer by Wm. F. McDowell.)

Benediction: Unto God's gracious love and protection I commit you. The Lord bless you and keep you. Amen.

III. The Son of Man. Luke 7:37.

Preliminary Work. Secure copy of Munkacsy's portrayal of Christ Before Pilate, and use in same manner as Plans 1 and II.

As a basis for writing your announcements, read pages 78 and 79, Bishop Locke's book.

Hymns selected for the service are: 1. "Go to Dark Gethsemane," Montgomery, page 86, Price.

2. "From Glory Unto Glory," Havergal, page 14. Price. (Use same as in former plans.)

Program

Invocation: Lord of Love, Thou merciful and compassionate One, grant that we may not sin with our tongues. Grant that we may be slow to speak evil. Grant that we may seek out all good thoughts and kindly judgments. Grant that our words may be helps and not hindrances. Amen.—Wells.

Hymn: (Selected by the Pastor.)

Scripture Reading: Luke 7:37-50.

Story of Hymn: "Go to Dark Gethsemane." Congregation sing.

Sermon: (Pastor study Carter's address, "The Lure of the Son of Man," page 57.)

Silence for Meditation: (Light canvas or print.)

Story of Hymn: "From Glory Unto Glory." Congregation sing.

Prayer. (Study prayer by Bishop Grose, page 108, book by Locke.)

Benediction: Now, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you.

IV. Christ in the Home. Luke 23:31.

Preliminary Work. Secure copy of "The Friend of the Humble," L'hermitte. This picture shows Christ in the home at Emmaus.

Hymns selected for the service are: 1. "I Need Thee Every Hour," Hawks, page 84, Price. 2. "When Peace, Like a River, Attendeth My Way," Spafford, page 23, Price. Use as outlined in former plans.

As a basis for writing your announcements, read Bishop Locke's "Reverent Scientists," page 23, 24, book named above.

Program

Invocation: Lord of minds and souls, assert Thy rightful sway! Ascend the throne of our intellect, our feelings, and rule alone! Drive out all usurpers, and be Thou our conscience for evermore! Amen.—Wells.

Hymn: (Selected by the Pastor.)

Scripture Reading: Luke 24:28-51.

Story of Hymn: "I Need Thee Every Hour." Congregation sing.

Sermon: (Pastor study James E. Carter's Sermon, Christ in the Home, page 3.)

Silence for Meditation: (Light canvas or print.)

Story of Hymn: "When Peace, Like a River, Attendeth My Way." Congregation sing.

Prayer: Forgive us our sins and negligences, O Heavenly Spirit. Cease not Thy pleading with us; but when our love grows cold and our prayers and faith are dumb, and we fall into the sleep of selfish care, break in once more upon the darkness and void; waken and win us to Thy heavenly light, to know Thee as the life of our deepest life, the Voice of our inmost conscience, the Strength of our will. Amen.

Benediction. The Lord make His face to shine upon you and be gracious unto you. Amen.

V. The Heart's Refuge. John 7:37.

Preliminary Work. Secure copy of Plockhorst's "Christ, The Consoler." Use as outlined in foregoing plans.

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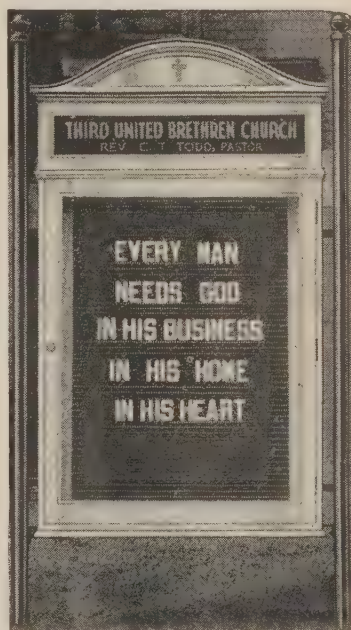
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As a basis for writing your weekly letter about the service, or announcements, read Bishop Locke's "Moral Law Within Us," page 23.

Hymns selected for the service are: 1. "Jesus, Lover of My Soul," Translation, page 109. 2. "What a Friend We Have in Jesus," Scriven, page 52. Use as outlined in former plans.

Program

Invocation: Abide with us; for it is toward evening, and the day is far spent. Our flesh and our hearts are frail, but God is the strength of our hearts and our portion for ever.

Hymn: (Selected by pastor, should be familiar to members, so all may sing.)

Scripture Reading: John 7:33-40.

Story of Hymn: "Jesus, Lover of My Soul." Congregation sing.

Sermon: (Pastor may study James E. Carter's address, page 91, "The Heart's Refuge.")

Silence for Meditation: (Light the canvas or print during silence.)

Story of Hymn: "What a Friend We Have in Jesus." Congregation sing.

Prayer: Our Father God, we praise and worship Thee for the glorious revelation of Thine infinite love for us and for the whole human race as it is unfolded in the Bible, culminating in the story of the crucified and risen Son of God. As we daily study Thy Word, may Thy Holy Spirit give us such spiritual enlightenment that our hearts may be kept pure and our whole lives clothed with the power from on high. Amen.—Bishop Warne.

Benediction: Unto God's gracious love and protection I commit you. The Lord bless you and keep you: the Lord make His face shine upon you and be gracious unto you; the Lord lift up His countenance upon you, and give you peace.

Book Reviews

REV. I. J. SWANSON, D.D.

The Place of Jesus Christ in Modern Christianity, by John Baillie, M.A., D. Litt., Professor of Systematic Theology, Emmanuel College, University of Toronto. 219 pp. Scribners. \$2.00. This book attempts to define the Christian view of the Person and Work of Jesus Christ, by stripping it of its traditional wrappings and showing its vital essence. This the author succeeds in doing, and in a way that satisfies the modern mind and at the same time retains the powerful heart-appeal of the older orthodoxy. Believing that the foundations of Christianity are "set deep in the experience of the Christian fellowship," he seeks first of all to interpret that fellowship. He finds it consists of love between man and man, and between God and man. Christianity, he affirms, is embodied in the life of Christ. He is the Founder of the Church—both as regards its ethics and its view of God. Dr. Baillie has little sympathy with the view, by the way, that there is any difference between the Jesus of history and the Christ of faith. From the early days of the Church, God was held to have manifested Himself in a unique way in Jesus Christ. In chapter eight, the author shows the great truths embodied in the traditional view of the Atonement, in spite of its recognized difficulties both for mind and faith. The doctrine of the Trinity, he maintains, grew out of the early Christian habit of regarding God in three different lights—first, in his transcendent being as inscrutably above the temporal evolution of the universe; second, as made manifest in the love and life and death of Christ; and third, as present in some sort in their own hearts and spirits. This book, profound in thought and simple in style, interprets afresh the centrality of Jesus in modern Christianity, and reveals anew the abiding values of the older views of Jesus and his work, in a way that will appeal strongly, we believe, to the present generation.

The Significance of Jesus, by W. R. Maltby, D.D. 111 pp. Doubleday Doran. \$1.50. The author is a distinguished British Wesleyan Methodist preacher, and a favorite speaker before the Student Christian Association of England. The book contains four lectures given in Emmanuel College, University of Toronto. Their topics are: Jesus Yesterday and Today, Jesus Validating Faith, Jesus Humanizing Theology, and Jesus Integrating Life. Had the occasion permitted

a fifth lecture, it would have been on "Jesus, the Savior of Men," the author tells us. Jesus' testimony Dr. Maltby shows us, "is valid evidence of the reality of the spiritual world, a real starting point for a personal faith, and a real beginning of personal communion with God." The chapter on Jesus humanizing theology, corrects the balance of the older types of theology; and the closing chapter on Jesus integrating life, points out that Jesus explained this life as well as revealed another. This stimulating book suggests a number of fruitful topics for sermons.

The Master Purpose of Jesus, by John D. Rhoades. 244 pp. Judson. \$1.50. This earnest and moving exposition of the master purpose of Jesus, comes from a lawyer who is also an eminent Baptist layman. It shows that the master objective of Jesus was "to fulfill all righteousness;" and that the Master order of Jesus was "to make disciples of all nations." It is a fine analysis of the personality, work and program of Jesus. Wherever it is read, this book will be a blessing to individuals, the church and especially to the cause of missions.

What About the Twelve? by Robert Freeman, D.D., minister of the Pasadena, (Calif.), Presbyterian Church. 176 pp. Doubleday Doran. \$1.75. Can anything new, or even different, be said about the Twelve? Yes; in this book. Here we have realistic portraiture; an uncanny insight into motives; keen appraisement of character and service; and a disclosure of the impact of the Master's personality upon each of the Twelve. The style of the book is arresting; its illustrations are unhackneyed. It is a spiritual tonic.

Biblical Doctrines, by Benjamin Breckinridge Warfield, D.D., LL.D. 664 pp. Oxford University Press, American Branch. \$4.00. Dr. Warfield was Professor of Didactic and Polemic Theology in Princeton Theological Seminary from 1887 to 1921. He was recognized as the leading Calvinistic theologian in the English-speaking world. He was a contributor to Hastings' "Dictionary of the Bible," "Dictionary of Christ and the Gospels," and to the leading theological journals. This volume is the second of a projected series of nine volumes of his selected writings. They will be treasured no doubt by many who accord with his views, and valued by those who at certain points differ from his conclusions. This volume is marked by

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ROBBERING YOUTH OF ITS RELIGION, by *James F. Halliday* (\$2) is another October 15 arrival. It is a cruel picture of the wreck of boyhood religion.

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Students' Bible Guide and Helps, by James R. Kaye, Ph.D., LL.D. 730 pp. Buxton-Westerman Co., Chicago. \$7.00. This useful and valuable book differs widely from the usual "Bible Helps." It gives an analysis of the entire Bible, showing its nature and contents, and emphasizes the progressive character of its revelation. By means of charts it enables the student to get a clear, synoptic view of the subject-matter of individual books and the main divisions of the Bible. It links the history of the nations, such as the Chaldeans, Babylonians, Egyptians, etc., with whom the Jews came in contact, in the Biblical chronological order, and shows them in their proper perspective. Its analysis of the prophetic writings, together with its description of the persons and times to which they refer, make the prophets, their messages, and their influence at once real and intelligible. The New Testament Harmony is especially valuable, since it not only sets the parables, miracles and discourses in their chronological order, but also analyzes and interprets them. The section on Difficult Passages consists of fifty pages. It includes explanations of the Unpardonable Sin, Salted With Fire, Baptism For the Dead, Baptism Unto Moses, Those Born of God Cannot Sin, The Rock Foundation of the Church, as well as other puzzling passages. It gives also a brief account of the ancient religions alluded to in the Bible. Many other helpful features are included in this useful work. It is scholarly, well arranged and practical. It is a faith-building book. It deserves a wide sale among ministers and Sunday School teachers; and also for home-study of the Bible.

The Present Crisis in Religion, by W. E. Orchard, D.D. 281 pp. Harpers. \$2.50. A searching analysis of the causes of the present widespread decline in church attendance, the loss of faith in vital Christianity, the comparative failure of the church to apply the Gospel to social as well as individual life, and a forecast of the way in which the church shall be rehabilitated and a genuine revival of the religion secured. Dr. Orchard holds—and rightly, we think—that certain critical theories which strip Christ of His Deity, account for the confusion, uncertainty and lack of conviction which distinguish the modern religious attitude. The way out of this intellectual confusion, and spiritual weakness is through acceptance of the New Testament teaching regarding Christ, as interpreted by the consensus of opinion in the church throughout the centuries; and by mystical religion, in which prayer, "seeking, not earthly good or merely individual satisfaction, but the complete dedication of the soul to the will of God," shall be one of the chief factors. This "will not only open within individual souls a channel through which the Spirit of God can flow and act, but the very opening of those secret doors in anyone's soul has a similar influence on the souls of others." Such a religion will issue not only in individual, but also in social and international, righteousness, and in world-brotherhood. Some of our readers will not go as far as Dr. Orchard in his view of Sacramental grace, but all will be profoundly impressed, we are confident, that he has diagnosed correctly the sickness of the church and has offered the proper remedy. Be sure to read this book: it is outstanding, both intellectually and spiritually.

What We Preach, Sermons by Representative Men in the Baptist Ministry. 275 pp. Judson. \$1.50

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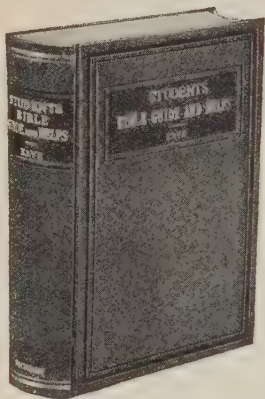
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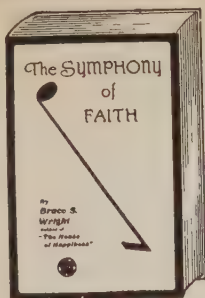
The Spiritual Message of Great Art, by Frederick D. Kershner, LL.D. 158 pp. Illustrated. Meigs Publishing Co. \$2.00. A study of six Masters of Modern Painting: Leonardo (Painter of Life's Mysteries); Botticelli (Painter of the Ideal); Michael Angelo (Painter of the Sublime); Raphael (The Shakespeare of Art); Andrea del Sarto (The Tragedy of Genius); and Titian (Painter of Materialistic Culture). The twenty-six illustrations in the book are from photographs made by the author. A delightful description and interpretation of some of the world's great masterpieces. Dr. Kershner shows the spiritual meaning of these pictures, and incidentally points out how they reflect contemporary persons, events and environment. His brief sketches of the artists themselves help one to picture both them and the age in which they lived. In our day, when so much stress is being placed on the use of pictures in religious education, this illuminating volume will be welcomed by many pastors, Sunday School teachers, and parents.

Restlessness and Reality, by Bishop George A. Miller, of the M. E. Church. 183 pp. The Abingdon Press. \$1.00. This little book is written, the author tells us, for people who feel that "they are missing something at the heart of life." Their restlessness is due, he holds, "primarily to faulty personal contacts with that Spiritual Reality which dwells in eternity and responds to every sincere approach." He suggests some practical methods of making such contacts. The Bishop has touched life at many points and has been the repository of many confessions of spiritual restlessness. This little book reveals his power to give men "rest unto their souls." Its teachings rest upon the bed-rock of common sense, personal experience, and the Bible.

The Necessity of Prayer, by Edward M. Bounds, D.D. 144 pp. Revell. \$1.25. The author is a specialist in this field. He explains here the nature of prayer, its necessity for the individual and the church, and its place in victorious spiritual living. This is the fourth volume in his series on prayer.

Beginnings of the Christian Church, by William D. Schermerhorn, Professor of Church History, Garrett Biblical Institute. 128 pp. The Methodist Book Concern. 75 cents. An admirable outline of the beginnings of the Christian church. It traces the rise of the church through the Apostles, its beginnings in Jerusalem, its spread under Paul, its conflicts with the Jews and Roman and Pagan persecutors, its contests with various cults, the making of the New Testament, and how creeds grew; and finally outlines the reasons for the triumphs of Christianity in the Roman empire. The book is intended for study by young people's groups. Each chapter is followed by questions for review and discussion, and also by a brief bibliography.

The Church in History, by Arthur W. Nagler, Ph.D., Associate Professor of Church History in Garrett Biblical Institute. 468 pp. Abingdon. \$3.00. This book does a real and needed service for all who wish to get a competent view of church history, but do not have time to read extensively. It surveys graphically the great and significant periods in church history, and sets them in proper perspective to general history.



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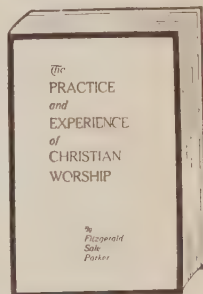
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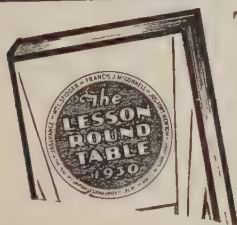
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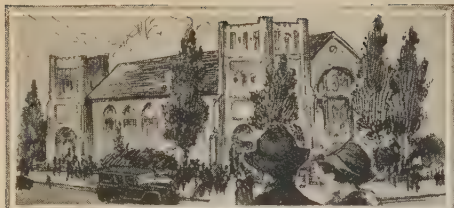
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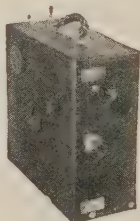
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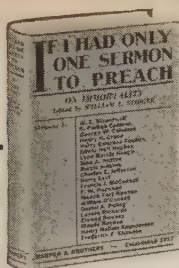
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It recognizes that the Christian church does not stand wholly apart from the life of the world but is an integral part of that life at its best. It takes up certain significant Christian institutions and movements somewhat in detail and analyzes their meaning and shows their value. In Part One, Dr. Nagler gives a well-proportioned narrative of the rise and development of the Christian church from its founding to the present day; relates the church to the great movements of each of these periods. He makes the whole story enthralling and thrilling. In Part Two, he interprets such institutions and movements as, development in church organization, the rise and growth of the Papacy, the spread of Christianity, the story of the creeds, church divisions and church union, the influence of environment upon the church, and the influence of Christianity upon environment. If you can afford to buy at this time only one new book on church history, get this one.

Protestantism in the United States, by Archer B. Bass, Th.D. 364 pp. Crowell. \$3.00. This is a careful and somewhat detailed study of the origin, development, and present tendency, of Protestantism in the United States. It describes the European background of the "imported" sects, the native American sects, and the causes of separation, together with their good and bad features. It discusses the distribution of these sects among the States, and their co-operation in home and foreign missions, and otherwise; and seeks to forecast their future. It gives a good account of "united" churches, and discusses the various types—federated, undenominational, denominational, affiliated—showing the merits and disadvantages of each. It makes a powerful plea for the continued development of interdenominational cooperation, and suggests a number of practicable methods by which this may be accomplished.

Princes of the Christian Pulpit and Pastorate, by Harry C. Howard, Professor of Homiletics, Emory University, Ga. 448 pp. Cokesbury. \$2.50. Second series. Twelve great leaders of the Christian church are vividly portrayed in this volume—Bernard of Clairvaux, Martin Luther, Richard Baxter, Thomas Chalmers, John Henry Newman, Henry Ward Beecher, Henry Parry Liddon, Robert William Dale, Hugh Price Hughes, Charles Betts Galloway, Francis Paget, and James Monroe Buckley. It is a list of just a few of God's noblemen; to make their acquaintance, through these pages, is a privilege and an inspiring experience. They were great in soul, in achievement, and influence; and they were human—they had their frailties and limitations: all of which, Dr. Howard shows us in these brief biographies. To read of these leaders, as Dr. Howard describes them, is at once a privilege and a challenge: a privilege to learn, or to be reminded, of their lofty character and magnificent service; and a challenge to the humblest minister to make the most and best of his talents and opportunities, for the Church and for God.

Church Profit-Making: Is it Right? Does It Pay? by Frederick A. Agar. 87 pp. Revell. \$1.00. A candid, and rather startling examination of current profit-making enterprises carried on by many churches, to supplement their income from tithes and offerings from their members. It shows the injury such profit-seeking business enterprises do the churches by lessening their spirituality, interfering with their worship, missionary obligations, proper service to their communities and by interfering also in an indefensible way with the business of local merchants. Dr. Agar shows in contrast the financial and spiritual value of Scriptural giving for church support. Read this book: it is an eye-opener, and furnishes a powerful argument for providing for church support in a Scriptural way.



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A Wanderer's Way, by Charles E. Raven, D.D., Canon of Liverpool. 220 pp. Holt. \$1.75. The Canon of Liverpool is one of the plain-speaking, incisive, clear-thinking, and forward-looking, writers and speakers of the Anglican church. He has a passion for reality in thought and life, and for human service. These chapters from his auto-biography are therefore well worth reading. They tell of his early life, his school and university experiences, his reasons for entering the ministry, and his first-hand experiences of the living Christ. They reveal his broad-mindedness and his tolerance for religious opinions differing to his own. He is a compound of evangelical and higher critic.

The advance announcement of **The Lesson Round Table for 1930**, to be published this month by The Cokesbury Press, makes one eager to see the book itself. It promises to be a unique and valuable Sunday School lesson help. It is arranged, we learn, on a new plan, each lesson being expounded, interpreted, and applied by a different writer. The advantage of this is obvious; it will present the viewpoint and will embody the rich and varied life-experiences of different Christian leaders each Sunday. Included in this brilliant group of contributors are such men as John Timothy Stone, Joseph Fort Newton, Bishop McConnell, Harry Emerson Fosdick, G. Walter Fisk, Peter Ainslie, Russell Henry Stafford, Burris Jenkins and Gordon Poteat. In the lesson treatment will be found, we infer, everything necessary to understanding, and getting the special message of the Biblical material; and its application will be made, effectively, to the life of today. Be sure to examine this volume.

The Trail of Life in College, by Rufus M. Jones, Professor of Philosophy in Haverford College. 201 pp. Macmillan. \$1.75. A sequel to the author's *Finding the Trail of Life*, which gave the story of his boyhood. Both books have much human interest. The author is one of the ablest modern exponents of "the inner life." This book is full of shrewd observations on college life of four decades ago, as well as comments on the college life of today. He thinks that "speaking in general terms the old-fashioned professor who covered a wide field of learning and had a broad culture and a depth of life and personality, was, for most purposes, a more inspiring and a more effective leader of men than is the modern Ph.D. with his narrow specialization and his exact scholarship." In his delightful chapter on "The Influence of the Library," he tells us how he made a discovery of Emerson's writings, specialized, so to speak, in them, and of their formative influence in his philosophical and religious thinking. He describes sympathetically the religious atmosphere in Haverford College—a center of liberal Quaker thought. He pays a glowing tribute to John Wilhelm, a Quaker scholar and prophet, who profoundly influenced his life. A truly prophetic soul reveals itself in these fascinating pages.

Tongues of Fire, A Bible of Sacred Scriptures of the Pagan World, compiled by Grace H. Turnbull. 416 pp. Macmillan. \$3.50. Well-chosen and well-arranged excerpts from the Egyptian Book of Wisdom, The Upanishads, Zoroaster, Confucius, Lao-Tzu, Buddha, Manu and Mohammed, representing oriental "Bibles;" and including also selections from Socrates, Plato, Plotinus, Seneca, Epictetus, and Marcus

THE COST OF SICKNESS

Dr. Louis I. Dublin, statistician of the Metropolitan Life, states that the aggregate annual cost of sickness in the United States is two billion dollars, the same total as for public education. This figure does not take into account the value of time lost through disability, but represents only the amount actually expended for doctors, nurses, hospitals, medicine, etc.

When the totals are added up, we realize that this enormous drain on the national income constitutes an economic problem of first magnitude. Nevertheless, it is not the immense total that impresses us so much as the incidence of the burden in particular cases. No one knows better than the clergyman that in countless thousands of cases the cost of sickness falls upon individuals and families with a dead weight that crushes out the hope and joy of life.

Dr. Dublin says, "The cost of medical care is always an important item in the budget; but when an illness of long duration or one involving hospital care or requiring an operation occurs, the cost is usually staggering. Such an event, especially when it curtails the income of employed persons, at once forces many families into the unfortunate position of having to accept medical charity. Large numbers of middle-class families pay their bills, but chafe under what they generally consider the unjustifiably heavy cost of medical service. Only the very rich can afford a serious sickness without concern over their medical bills."

But it is difficult to effect any reduction in the cost of sickness. The medical profession is not over-paid; hospitals are not profit-making institutions; competent nursing cannot be made cheap.

In short, no appreciable change in the prevalence of sickness has thus far been brought about, and the "cost of sickness" promises to remain high for a long time to come. For the present the most practical and worthwhile measure of preparation which one can take is to maintain dependable health and accident insurance, so that when the unfortunate day of disability takes away his earning capacity and brings a rapid increase of expenses, there will be help in the emergency.

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Man's Social Destiny in the Light of Science, by Charles A. Ellwood, LL.D. 219 pp. Cokesbury. \$2.00. The author is a well-known specialist in sociology. This volume is his latest, and will be adjudged his best, so far, in this important field. It is a sobering, and at the same time, an inspiring volume. He is an optimist, who sees the worst and still believes that "the best is yet to be." He here describes present social pessimism, and shows what lies at its base. He then points out the resources of mankind, and the outlook for progress through science and culture. He outlines the course which science, government, education, and religion must pursue, if man is to realize his high social destiny. All of these, he says, must justify their claims of value, by their contribution to human welfare. The field of science, he maintains, is that of knowledge; of religion, that of motive and values: they are, therefore, not mutually contradictory, and ought to be cooperative. The A B C of religion, he holds, is God, sin, salvation, and immortality. Religion does not stop there; it goes on to write the lesson of human perfectibility, both individual and social. This is the message of Jesus, whose place and teaching is the commanding problem of the religion of the future. "It means nothing less than the replacing of the present world-order by the kingdom of God," as Dr. Ellwood approvingly quotes from Stanley Jones. A vital and prophetic book.

Up Anchor: A Sea Story, by D. Harold Hickey. 222 pp. Abingdon. \$1.50. A salty yarn, spun by a Methodist minister who was a sailor in his youth. He tells of his voyage around the Horn to Australia; and also to Hamburg and Scandinavian ports. The story is well told, has plenty of adventure, and is as wholesome as the sea winds.

Reviews

A MANUFACTURER SPEAKS

I think you published an article a couple of weeks ago by Dr. Hutchinson in which he made the statement that 700,000 workers were thrown out of employment and left the inference that those 700,000 workers had no way to earn a living. To one who has as little economic sense or knowledge as the average minister the statement of Dr. Hutchinson would be taken just as it was written and would make an unbalanced mind, as every mind is unbalanced that makes improper deductions from false or limited information.

The modern brain is evolving material improvements so rapidly that there is no stability to production in any line. The demand of the public for the latest or the lowest price forces down old industries and forces up new industries, changing employment for thousands who do not welcome change but all the time providing more and more of the necessities and luxuries to all who are a part of the economic system.

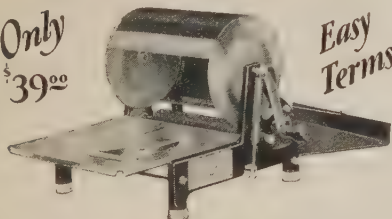
If you men who see half way around the subject and go off on tangents were given the job of handling the labor problem of this country, my judgment is that there would be several times 700,000 people out of employment and a good many companies wrecked within twelve months.—R. J. Frackelton, President Chandler & Price Co., in *The Christian Century*.

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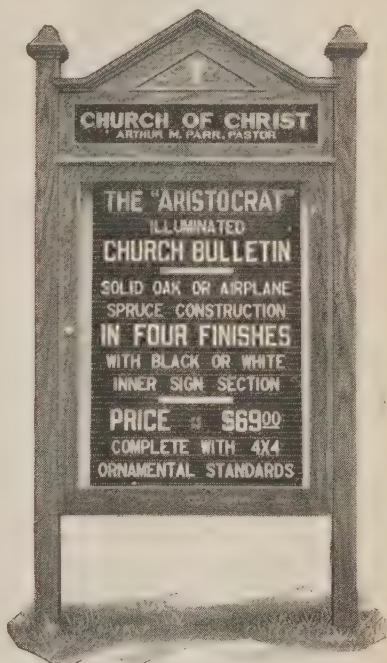
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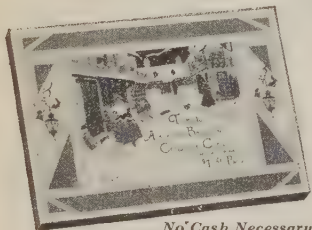
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The 1900th Anniversary of Pentecost is an event of surpassing significance to all Christian people. The outpouring of the Holy Spirit, the birth of the Christian Church, the rise of the New Fellowship in Christ Jesus mark a new era in the life of mankind.

To observe the occasion with any kind of “drive,” “campaign” or “canvass” would do violence to the deep spiritual import of it all. Even to use the word in such a connection is to reveal a pitiable lack of ethical and religious sensitiveness.

The anniversary brings to men of all churches and creeds an unparalleled opportunity for the deepening of their spiritual life. It is relatively unimportant to add numbers to Church membership, to increase the income of Church boards, to secure any result whatever in the realm of religious mechanics. All this and more might be done and the Church be the weaker and less vital.

What is needed on the part of all Christian people, and this includes many outside our formal enrollments, is a fuller participation in the life and purpose of the Spirit today.

Christian believers will seize this opportunity, so full of rich suggestion, for a deeper understanding of the living meanings that lie within the facts and experiences so vividly set forth in the New Testament in connection with Pentecost.

In the communion of the Holy Spirit and in deeper fellowship with each other millions will seek and find fresh empowerment for the new life in Christ, the life that finds its ever-growing meaning in joyous, triumphant service of the faith and ideals of the Kingdom of the Spirit, which still possess their ancient and inexhaustible power to transform individuals and redeem society.—D. D., in the California Christian Advocate.

50 MOST IMPORTANT RELIGIOUS BOOKS

The American Library Association issues yearly a list of the 50 important religious books published during the year. Dr. Frank G. Lewis, Librarian of Crozer Theological Seminary, West Chester, Pennsylvania, compiled the list for 1928.

Pastors may secure the list through their libraries, so they may know what type of books are being purchased and read by members of their congregations.

ARTICLES TO READ

“Labor Day Revival,” Christian Century, page 1058. August 28, 1929.

“Meeting the New Sunday School Pupil,” The Sunday School World. October, 1929, page 470.

“The Sunday School Teacher and the Modern Educated Child,” by W. Fraser Mitchell, The Sunday School Chronicle, August 15, page 753.

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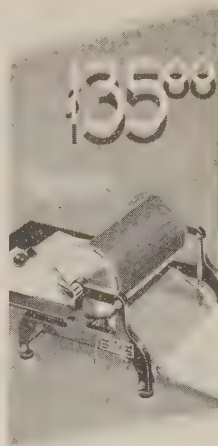
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“What Are Your Teachers Reading,” by Abbott Bock. Page 21, International Journal of Religious Education.

The Lesson of the Seasons

(Continued from page 66)

fire in the engine is young as the soul in you—and younger, for, to tell you a secret, child, it is the young who are really elderly . . . I tell you, you won't know what it feels like to enjoy youth until you are at least forty-five. You wait, you elderly babies, until you are grown enough to feel young before you criticize us!”

The new book which tells the story of Luther Burbank reveals the secret of perpetual youth in this wise and loving old man's admission that he never grew up intellectually—that he was curious and adolescent as long as he lived.

History of Music

(Continued from page 20)

have been unusually pleased with this chorus.

The Postlude this morning will be Bach's “Prelude in D Minor.” Your special attention is called to it.

The cantata, “Wachet, betet, seid bereit,” is one of Bach's most remarkable. “Jugendkantaten,” written at Weimar at the age of thirty-one. In this work Bach reveals a degree of musical expression which he has never surpassed. The cantata was performed in connection with the gospel of the second Sunday in Advent, which treats of the Last Judgment. In Leipsig, where no cantatas were given between the first Advent Sunday and Christmas, Bach repeated the cantata on the twenty-sixth Sunday after Trinity, the gospel of which begins with the words: “When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, etc.”

The vivacious opening chorus is ushered in by rousing trumpet calls. The chorus abounds in bold contrasts, the incisive tones of “wachet,” and the long drawn devotional stream of harmonies of “Betet” growing in fervency and intensity. The middle section paints in majestic and jubilant tones, brilliantly supported by the orchestra, the coming of the Lord of Glory — whereupon the universe fades away into nothingness. In style and mood the chorus is altogether unique. Bach never again attempted anything like it. Contemporary with Bach, was Handel, who created the oratorio style as we now know it.

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The works of Mendelssohn may be thought of as children of earlier music ideas — notably the contributions of Bach, Handel, and Haydn. "Hear Ye Israel," is taken from Mendelssohn's "Elijah." The influence of Bach upon Mendelssohn is very evident.

SOLO — "Hear Ye Israel," Mendelssohn.

The writing of flowing melodies with accompaniment continues through the early nineteenth century and much pleasure is given church goers through the music of Gounod and writing of that genre.

Church music which seems to go an independent way is that of the Russian Church. The scale modes are old, and there is a weird simplicity and pure severity that accompanies the Russian ritual with perfect spirit.

Tschaikowski is an outstanding exponent of this type of music and his anthem "O, Praise Ye God" is one of the best specimens of it.

The great French organist, Guilman, has made noteworthy contributions to church music. His greatest legacy is in his organ works.

The modern church anthem has many composers, but very few have come to the fore, or have passed their fellows. This one by Dudley Buck, now to be sung by the choir, is typical of the better class. Dudley Buck is the first American Episcopal musician of prominence and has written a number of Te Deums. This one is called the Festival Te Deum in E flat.

ANTHEM—"Festival Te Deum in E flat," Dudley Buck.

PRAYER.

Miss ——— and Mr. ——— are now to sing one of Sargent's compositions—"Watchman, What of the Night." Sargent is a well

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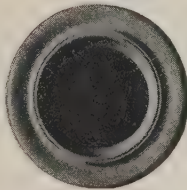
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known composer who stands with a number of others in the fore rank of the moderns.

DUET—"Watchman, What of the Night," Sargent.

ANNOUNCEMENTS.

Wooler, whose anthem, "Hear My Cry, O Lord," is next to be rendered, is making great contributions to church music. He has written a considerable volume of music within the last twelve or fifteen years, all of it of unusually high class. In this anthem we hear the soul's deep cry for help amidst the gloom and strife. It advances through the middle section into a slower and moving tempo symbolic of those who, not able to run the course of life, still, because of their steadfast faith, are enabled to walk, and finishes in the latter part with a note of triumph.

ANTHEM—"Hear My Cry, O Lord," Wooler.

One of the most interesting of Modern composers is Dickinson who is now in New York, but who was formerly in Chicago. Dickinson is now the organist at the Brick Presbyterian Church of New York City. "Bow Down Thine Ear" is the name of the selection which our choir will now sing.

ANTHEM—"Bow Down Thine Ear," Dickinson.

BENEDICTION.

POSTLUDE—"Prelude in D Minor," Bach.

* * *

Prelude.

Doxology.

Invocation.

Lord's Prayer.

Gloria.

Scripture—Mark 14:26-31.

Reading.

Hymn 630.

Reading.

Hymn 225.

Reading.

Offering.

Prayer of Consecration.

Offertory—Handel's "Pastoral Symphony."

Reading.

Solo—"Hear Ye Israel."

Reading.

Anthem—"Te Deum," Buck.

Prayer.

Reading.

Duet—"Watchman, What of the Night?" Announcements.

Reading.

Anthem—"Hear My Cry, O Lord," Wooler.

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Right—Showing Bulletin with protecting glass door closed and locked.



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Reading.

Anthem—"Bow Down Thine Ear."

Benediction.

Postlude—"Prelude in D Minor," Bach.

Lead Kindly Light

(Continued from page 24)

There are many ways in which we may be assured of ourselves and others. Perchance by conceit in ourselves we may have that urge that forces us on to a successful issue or undertaking. Sometimes, unfortunately, we are over-confident and our pride goeth before a fall. Then, it may have been that in former days a difficult task had been set us. It was with very little effort we began it, but we persevered and our effort was crowned with success. Now, when a similar difficulty presents itself, we remember that what has been done can be done again and our past victory gives us assurance of this. Our writer is speaking of this sort of power. In other years a power has been leading him and had never forsaken him then, it will still lead him on.

No better reason could be found for trust or faith yet we must consider well the nature of that in which we put our trust. We go for a pleasant sail. A storm comes up and our little craft is tossed about on the waves of the sea. However, we have no fear. Our boat has weathered a much severer storm. We have forgotten that the batterings of other storms have weakened our small vessel. This time it starts to leak and it is with difficulty we make a safe landing far from home.

To put our trust in material things may bring about our own destruction. These things weaken with age and the resisting of other storms. Thus at the crucial time the test is too great and we are lost. To be confident in man's achievement may result disastrously for us. Man has done great and wonderful things for which we are glad, yet a slight miscalculation and his work is ruined. It is not in either of these that Newman would risk his future. God has been the power which has led him and still will lead him on. He, whom past experiences cannot weaken, is an ever-present help in all kinds of trouble. Since our writer has been richly blessed by Almighty God, he is positive of His abiding presence always. Such is the experience and testimony of all who have put their trust in God.

With such testimony before us we can do no better than to find our strength in the same source. We must trust in God to

One Good Look

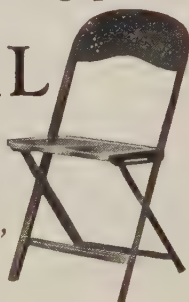
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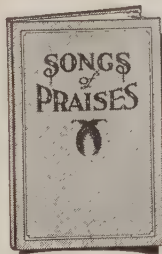
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Public Speaking

(Continued from page 26)

While there are many ways of securing conviction, none are so worthy as sound reasoning.

He separates off from one another *flagitium* and *facinus*.— Archbishop Richard T. Trench in *On the Study of Words*.

"I had better," etc., has not only been questioned, but doubted and shunned.— Richard Grant White in *Every Day English*.

The illusion is partly due to historical perspective.— Herbert Spencer in *The Philosophy of Style*.

In so far as it is concerned with the analysis.— Alexander Bain in *The Mother Tongue*.

These three words are all different from each other.

The two first may be dismissed You will find the difficulty disappear.— Wm. Cobbett, in *English Grammar*.

He was now quite an elderly Lothario.— "George Eliot."

All do not know how to return favors.

Weekly boys' meeting.

I never heard one superior to that, I don't think.

Shouldn't you think it would make a person feel rather disagreeably to know they were going to be hung? (Three errors.)

Under the protection of God, with a single eye to His glory.

Her arm was the better and her weapon not the weakest of the two.— Scott.

Every one of the family have catarrh.

I will try and play the hermit.— Charles H. Spurgeon.

They (The Northern Lights) are liable to streak up.

They should not recover back the Persian power.— Henry Carr, M.A.

Well, boys, I am here in your midst, and now is it to be *fight* or fun? — Booth Bell.

There was so little drank.

All adjectives are epithets; but all epithets are not adjectives.— *Crabb*.

George W. Bromley, a soldier of the Mexican war, and who, it is claimed, killed the Seminole chief, was buried Sunday.

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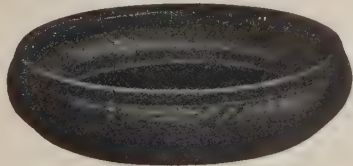
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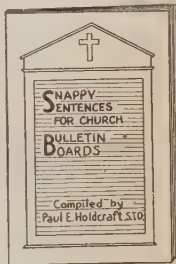
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Moth and rust doth consume.— *English Bible.*

We may clearly see how ill qualified a good and wise man may be.— *Quarterly Review.*

This renunciation is a doctrine the most universally taught of any other.— Wm. Law, in *A Serious Call.*

The organic sensations are those which depend on the healthful or diseased condition of the vital organs.— Pres. Noah Porter, of Yale.

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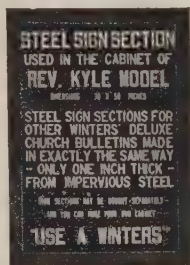
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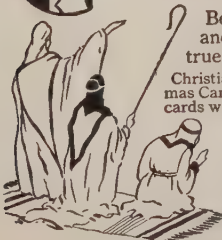
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Name some vowel sounds frequently mispronounced.

Some grammatical errors.

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Meaning of the "split infinitive?"

How cultivate beauty of style — three ways?

Requisites for Preachers

(Continued from page 27)

the cars, and the books he has at hand on his shelves, a few of the innumerable illustrations which today and yesterday have provided for the illumination and confirmation of the thing he says."

4. "He must care what happens to people when they have heard him; he cannot evade responsibility for results."

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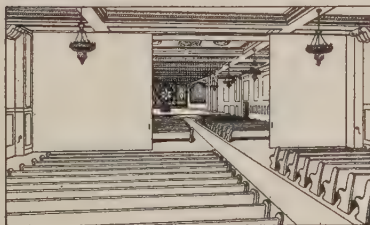
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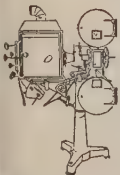


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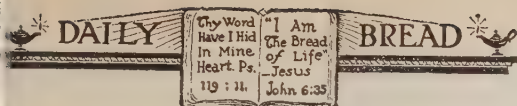
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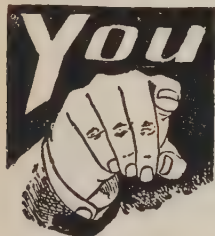


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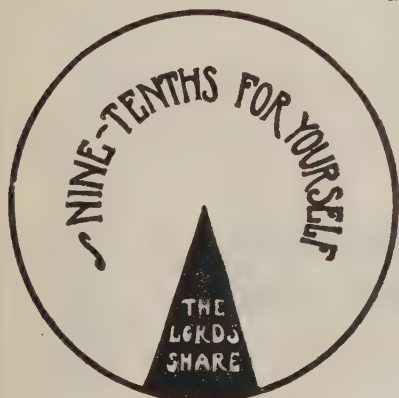
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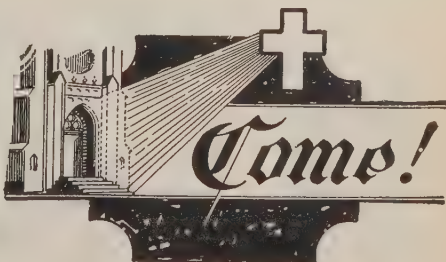
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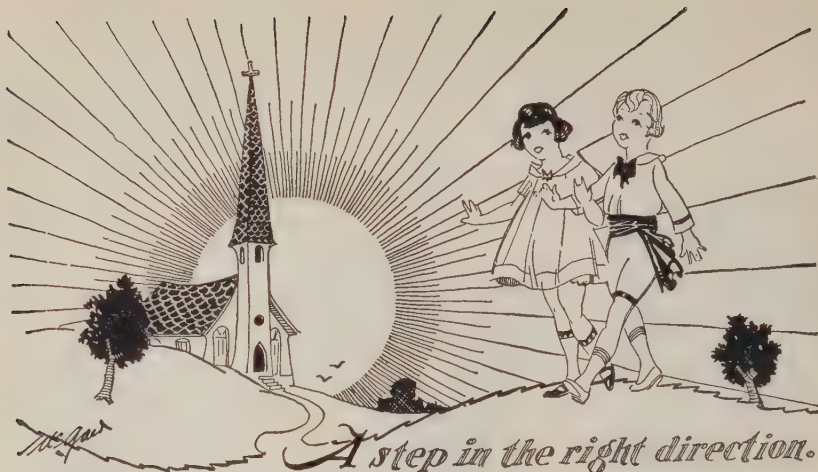
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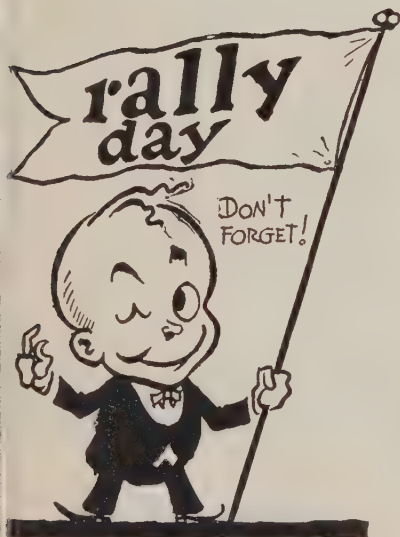


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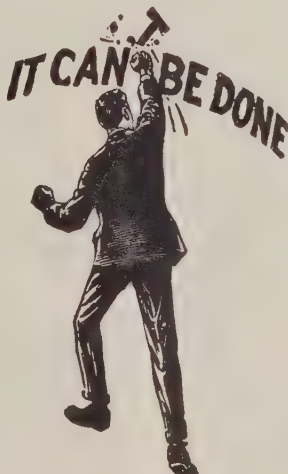
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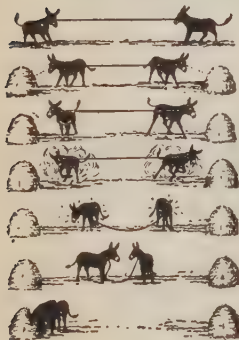
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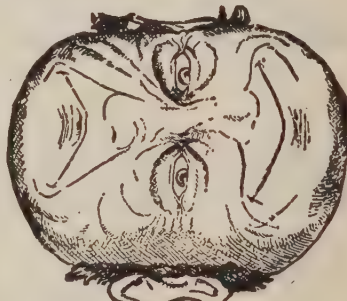


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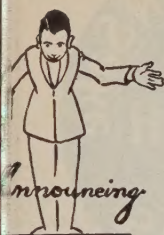
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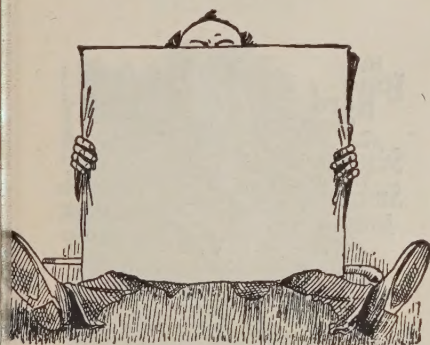
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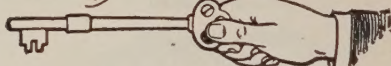


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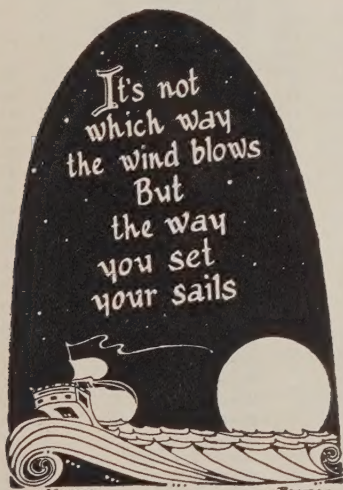


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INDEX FOR OCTOBER, 1929

Articles	19	Men at Bowery Mission.....	43	Mid-Week Topics, <i>Stranahan</i>	76
Church Music, History of, <i>Branch</i>	19	Minister, My.....	45	Week Night Service Plans, Five.....	80
Hymn Book, To Mend or Mutilate, <i>Smith</i>	21	Nazareth Carpenter Shop.....	51	Book Reviews	84
Hymn, Story of, <i>Linton</i>	22	Poetry, In Praise of.....	44	Reviews	94
Preacher, Requisites of, <i>Stidger</i>	27	Red Carpet.....	42	Articles to Read.....	96
Speaking in Public, <i>Phelps</i>	25	Serious, Too.....	45	Manufacturer Speaks.....	94
Editorial	28	Serving Common Cause.....	43	Pentecostal Drive.....	96
Music Director.....	28	Songs of the Soul.....	44	Religious Books, 50 Most Important.....	96
O Wad Some Power.....	29	Stanley Jones, Testimony of.....	42	Scripture Index	
Sustaining Power.....	30	Violin, Listen to First.....	43	Code: (S) Sermon	
The Bulletin Board	30	Visions on Canvas.....	42	(I) Illustration	
Preachers and Preaching	31	Way a Thing is Done.....	43	(O) Outline	
Bible, The.....	31	Young People in the Church	46	(Gk) Greek	
Calling a Pastor.....	31	Afterself, Your.....	47	Lev. 25:23 (O).....	59
Making Bible Live.....	31	Christ, Riches of (Service).....	49	Num. 27:20 (I).....	42
Ministers.....	31	Classroom for Each Class.....	47	Deut. 8:18 (O).....	59
Sermons.....	31	Exhibition Meeting.....	48	Deut. 31:19 (I).....	44
Methods of Church Work	32	Four Plans for Sunday School.....	49	Judg. 11:10 (I).....	43
Choir, Reid Memorial.....	36	Hour for Sunday School.....	49	1 Kings 8:56 (I).....	42
Enlisting Interest.....	32	Lockstepped Tactics.....	46	1 Chron. 29:14 (O).....	59
Funds for Church Projects.....	33	Mailbox, Sunday School.....	48	Psa. 2:1; 103:21 (I).....	45
Letter to New Members.....	32	Orderly Sexton.....	48	Psa. 50:1-2 (O).....	59
Lost Motion in Church Work.....	34	Rally Day.....	46	Psa. 119:54 (I).....	43
Music, Ministry of.....	35	Rallying Church School.....	46	Psa. 143:5 (I).....	44
Names on Churches.....	33	Training for Manhood.....	47	Ezek. 18:4 (O).....	59
October, Testing Month.....	32	Homiletic Year — October	52	Ezek. 18:30 (I).....	43
Rally and Loyalty Month.....	32	Authority, Note of.....	54	Dan. 2:21 (S).....	66
Singing, Good.....	36	Calendar, Studying the.....	54	Hag. 2:8 (O).....	59
<i>Matins and Vesper Services</i>	37	Church Work.....	52	Zech. 8:13; 8:19 (I).....	44
Biblical Drama.....	38	Every Member Canvass.....	53	Matt. 6:26; 28:20 (I).....	44
Evening of Hymns.....	37	Luther, What World Owes.....	55	Matt. 6:29 (Gk).....	41
<i>Music for Choir and Organ</i>	39	Sermon Quotations.....	53	Matt. 9:5; 15:8-10 (O).....	58
<i>What the Readers Say</i>	39	<i>Great Texts and Their Treat- ment</i>	55	Matt. 17:1-9 (O).....	60
Goldmining in the Scriptures	40	Chosen Few.....	59	Matt. 22:14 (O).....	59
Illustrations	42	Father, a Faithful.....	60	Mark 6:3 (I).....	51
<i>Pearls for Preachers, Hart</i>	42	Forgiveness Possible.....	58	Mark 12:37 (S).....	66
Christian, I Am a.....	42	Jesus Thought of Church, What.....	55	Luke 19:1-10 (S).....	76
Clinging Wren.....	44	Mountain Climbing.....	60	Luke 19:11-26 (S).....	78
Eloquence.....	44	Protestantism.....	60	Luke 19:46 (O).....	55
Fence, Jumping Over.....	45	Religion, Superficial.....	58	John 4:46 (O).....	60
Four in Our Family, <i>Parker</i>	44	Sermon Texts, Romans 12.....	60	John 4:46-54 (S).....	76
Giving, Rejoicing in.....	42	Stewardship Sermon Texts.....	59	John 9:4 (O).....	57
Grace Sufficient.....	42	Today, Challenge of.....	57	John 15:26; 16:14 (Gk).....	40
Inheritance, Great.....	44	<i>Sermons</i>	60	Acts 2:17 (I).....	42
Man With Wooden Leg, Song of.....	43	Child of God, A, <i>Hines</i>	60	Acts 3:6 (I).....	42, 43
		Circumstance and Character, <i>Williamson</i>	63	Acts 6:8-15; 7:54-60 (S).....	80
		Glad Hearers.....	66	Rom. 8:28 (S).....	63
		Seasons, Lessons of.....	66	Rom. 12:1-21 (O).....	60
		Unbelief, <i>Romig</i>	68	1 Cor. 6:20 (O).....	59
		Church Night	72	2 Cor. 12:9 (I).....	42
		Making Good with Church Night, <i>Hall</i>	72	Gal. 4:7 (O).....	60
				Gal. 6:3 (I).....	45
				Eph. 1:1 (I).....	42
				Phil. 4:19 (O).....	49
				Col. 4:11 (I).....	43
				Heb. 3:19 (S).....	68
				1 John 5:13, <i>Moffatt</i> (S).....	60
				Rev. 6:6b (GK).....	40